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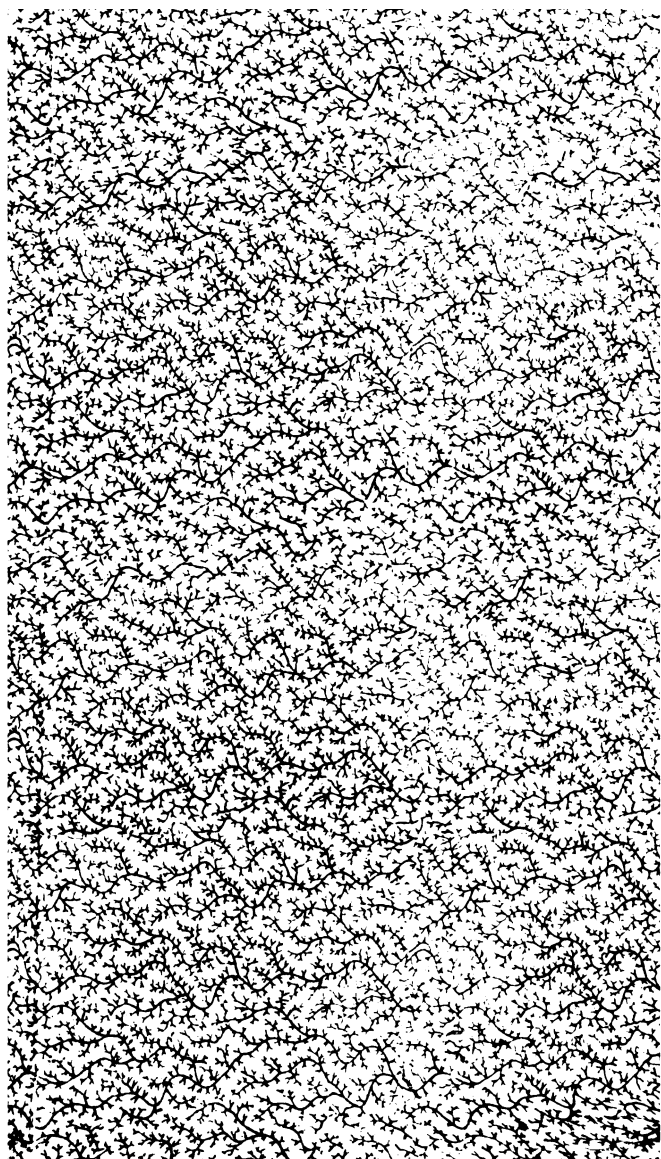
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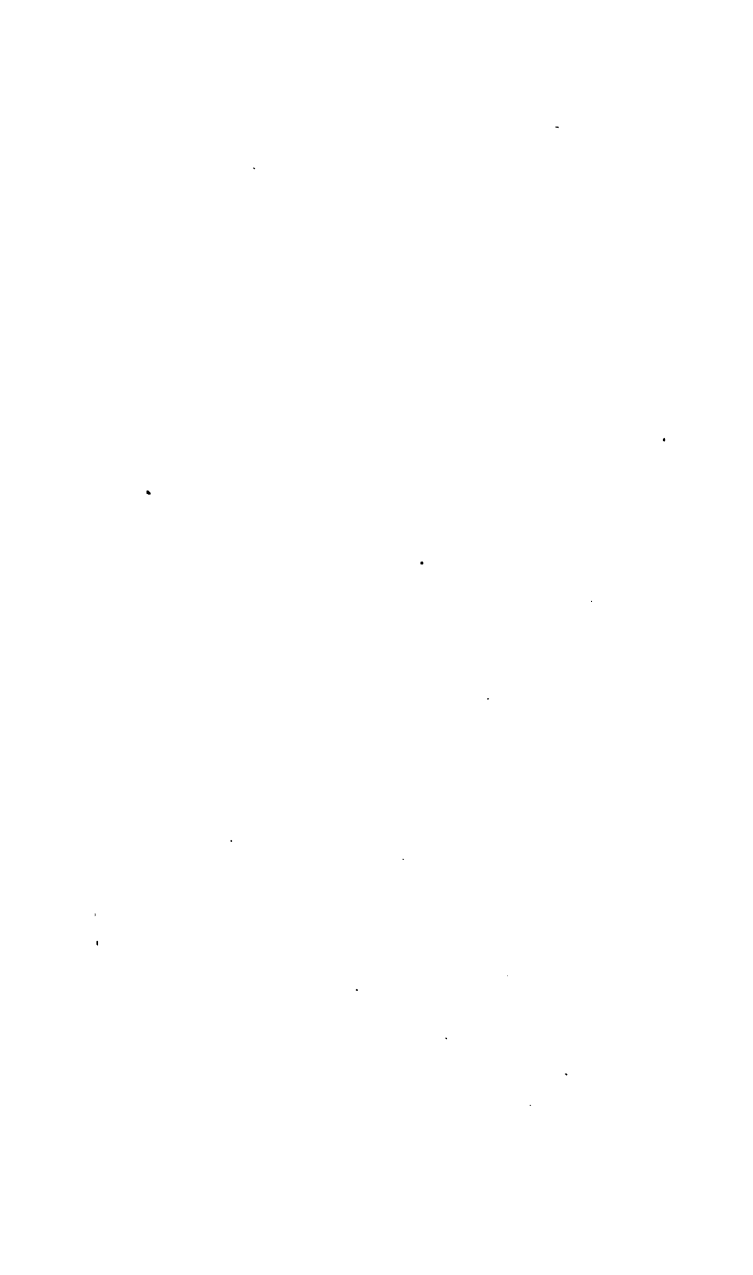
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ESSAYS AND THOUGHTS

ON VARIOUS SUBJECTS,

AND FROM

VARIOUS AUTHORS, &c.

TOGETHER WITH

NINE PAPERS FROM THE

OLLA PODRIDA;

AND

POEMS.

BY THE RIGHT REVEREND

GEORGE HORNE, D. D.

LATE LORD BISHOP OF NORWICH.

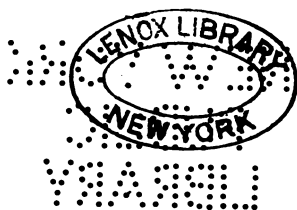
THE Mind, dispatch'd up, let busy still,
Should range where Providence has blest the soil;
Visiting ev'ry flow'r with labour meet,
And gathering all her treasures sweet by sweet,
She should imbue the tongue with what she sips,
And shed the balmy blessing on the lips,
That good diffus'd may more abundant grow,
And speech may praise the Pow'r that bids it sow.

COWPER'S CONVERSATION.

London :

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No. 62, ST. PAUL'S CHURCH-YARD.**

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PREFACE.

THE Apophthegms and Maxims of Persons remarkable for their learning, wisdom, and piety, have ever been considered as ranking amongst the choicest treasures of literature: those of Bishop Horne, first printed under the title of *“ESSAYS AND THOUGHTS on Various Subjects, and from Various Authors, &c.”* at the end of his Life, by JONES, are certainly amongst the most valuable, not only on account of the importance of the instruction contained in them, but for the manner in which it is conveyed, being often in the most easy and familiar style, and sometimes with a humour and facetiousness peculiar to the Bishop. Mr. JONES, his lordship's chaplain and intimate friend, in the Prefatory Epistle to his Life, addressed to the late WILLIAM STEVENS, Esq. says, “I have heard it observed of him by a gentleman, who never was suspected of a want of

“ judgment, that, if some friend had followed him
 “ about with a pen and ink to note down his say-
 “ ings and observations, they might have furnished
 “ out a collection like that which Mr. Boswell has
 “ given to the public ; but frequently of a superior
 “ quality, because the subjects which fell in his way
 “ were occasionally of a higher nature, out of which
 “ more improvement would arise to those that
 “ heard him : and it is now much to be lamented,
 “ that so many of them have run to waste.” The
 Bishop however, left, in his own hand-writing, the
 following collection, which he seems to have formed
 for his own use, and with little or no idea, perhaps,
 of its ever appearing before the public. It seems to
 have been a sort of common-place book, or repo-
 sitory of such things as he judged worthy of re-
 membrance, whether they were thoughts arising in
 his own mind, or passages occurring in the perusal
 of authors, of which his reading seems to have been
 very various. Many of them may be found trans-
 planted into his sermons, and likewise in his papers
 in the Olla Podrida. Such appears to have been
 the habitual piety of the Bishop’s mind, that in read-
 ing books upon the most common subjects, he
 never failed to give a religious or moral application
 where the fact or sentiment would admit of it ;

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and when the reader imagines he is merely perusing a common piece of history or anecdote, he finds himself unexpectedly in possession of some valuable truth or lesson: of this nature amongst others are those given at page 23, section 12.—29, § 27 and 28.—38, § 12.—46, § 15.—53; § 2.—105, Hope. 117, § 1.—119, § Macdonald, and Mahomet.—127, § 9.—128, § 10.—164, § 11 and 12. In one instance, 66, § 13, no application is given, but the reader will be at no loss to apply the passage to his own situation with respect to his GREAT FATHER. Sometimes a sentence of poetry has a new and valuable meaning given to it; and what the reader had before, perhaps, considered but as an unmeaning passage in a *profane poet*, is converted into nourishment for the christian mind; of this kind may be mentioned those at p. 27, § 22.—35, § 4.—45, § 9.—70, § 6 and 7.—93, § 13.—129, § 1.—133, § 13 and 14.—135, § 22, &c.—150, § 55. At times there is a vein of playfulness and humour, which, though it be not necessary to relieve the reader, as the work is never dry, yet it adds considerably to the interest awakened and the entertainment experienced. Of these may be mentioned p. 37, § 10.—45, § 11.—105, Honesty.—120, § 1.—121, § 1.—143, § 37.—157, § 4.—175, § 2.—

180, § 19.—181, § 23.—193, § 2. The wit of Bishop Horne, displayed in these passages, in some of his papers in the *Olla Podrida*, and in some of his controversial works, is of the purest kind, it is smart, but never malevolent; and it may be said of his satire, with greater truth than where the figure was originally applied, that “like the razor” it cuts the keener for its polished temper.” I know not to whom Cowper originally alluded in the following lines, but they suit admirably the amiable person now mentioned :

Oh, I have seen (nor hope perhaps in vain,
 Ere life go down, to see such sights again)
 A vet’ran warrior in the Christian field,
 Who never saw the sword he could not wield;
 Grave without dulness, learned without pride,
 Exact yet not precise, tho’ meek keen-ey’d;
 A man that would have foil’d, at their own play,
 A dozen would-be’s of the modern day;
 Who, when occasion justified its use,
 Had wit as bright as ready to produce,
 Could fetch from records of an earlier age,
 Or from philosophy’s enlighten’d page,
 His rich materials, and regale your ear
 With strains it was a privilege to hear:
 Yet, above all, his luxury supreme,
 And his chief glory, was the gospel theme;
 There he was copious as old Greece or Rome,
 His happy eloquence seem’d there at home,
 Ambitious not to shine or to excel,
 But to treat justly what he lov’d so well.

CONVERSATION.

To him we may apply one of his own beautiful similes, "depth of sentiment illustrated by a bright imagination, is like the sea when the sun shines upon it and turns it into an ocean of light." p. 49, § 8. At other times, some fact in natural history is made the vehicle of instruction, and the contemplative philosopher

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

AS YOU LIKE IT. Act II. Scene I.

These may be found chiefly under the article NATURE, p. 129, &c.*

It will be thought, perhaps, nay I believe it has been said, that some of them are *trifling*, but I know not how any thing which may have extensive consequences can be called trifling; and sometimes we see that the most seemingly trifling causes, in the hands of an all-wise and all-beneficent Providence, give rise to the most beneficial effects. In the preface to a work of this kind, it does not seem necessary to apologize for introducing the following anecdote by way of illustration. An inconsiderate person would not think that the *arms* and *motto*

* Other instances of the same kind may be found in some of the Notes to the Bishop's Sermons.

upon a gentleman's carriage could be of consequence to any one; and yet there is a story upon record, (see the Orthodox Churchman's Magazine vol. I. p. 537) which shews, that the device upon JONAS HANWAY'S carriage was, in all probability, the means of preserving a young man from perdition both here and hereafter.

“ When this benevolent man and pious Christian returned from abroad, he set up his carriage, and had painted thereon the following device and motto, which we here mention for the sake of an affecting anecdote. The device was, a man dressed in a Persian habit, just landed in a storm on a rude coast, and leaning on his sword, his countenance calm and resigned. In the back ground was depicted a boat, beat about by the billows : in front a shield, charged with his arms, leaning against a tree, and underneath, this motto, NEVER DESPAIR. The anecdote was as follows; a young merchant, having suddenly experienced some heavy losses, and not knowing how to extricate himself, was returning home from the Exchange with a determination of putting an end to his existence, but as he was passing on with the black design in his thoughts, his eye was caught by Mr. Hanway's device; and the motto NEVER DESPAIR, rushed

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upon his mind ; the horrid resolution was staggered, he went home, but the emphatic words continued uppermost, and he was preserved. A few days afterwards a relation died, leaving him an ample fortune, and he lived many years the friend of Hanway, and of mankind."

Impressed with these ideas concerning these Essays and Thoughts, the Editor of this little Volume wished very much to see them in more general circulation, and suggested to the publishers the printing a pocket edition of them, together with the Bishop's Nine Papers from the Olla Podrida, which have not as yet been appended to any of his works, and also his Poems, which, though few, are valuable on account of the sweetness and simplicity of the versification, and the usefulness and piety of the sentiments.

The public have long been in possession of a pocket edition of Bishop Wilson's Maxims of Piety and Christianity. The following volume the Editor considers worthy to stand upon the shelf by the side of that excellent Manual, and to take its turn with it in the pocket, as containing food for meditation, or matter for conversation in a family circle: Papers vii. ix. and xii. of the Olla Podrida will furnish some valuable hints for the improve-

ment of society in this particular. Of Bishop Wilson's Maxims, it may be said, that they are throughout of an uniform tenor, of sober wisdom, and fervent piety. Bishop Horne's Essays, &c. if occasionally of a more playful cast, will, perhaps, on that account more engage the heart, and sink the deeper into it. Of the *use* of Apophthegms we have an instance given in p. 5, and of the manner of *preparing* them for ourselves, in p. 25, § 16.

"There is no kind of knowledge (says he, p. 114, § 1.) which, in the hands of the diligent and skilful, will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the Bee knows how to extract it*."

Had Bp. Horne prepared these Essays, &c. for the press himself, no doubt many additions and corrections would have been made, many references added, and those passages from classic authors, which have no translation annexed, would have had them: the Editor would have supplied these to the best of his ability, but not being upon the spot, the volume was not printed under his inspection. A new edition of Bishop Horne's Works has been announced, and it is much to be wished,

* See the Bishop's *Meditation on the Bee*, at the end of this volume, p. 292.

that they may have received such additions, as very many are the instances wherein no reference is given to the author, or the page, whence a quotation is taken.* The quoting of a valuable passage from an author with a reference, frequently induces the reader to turn to it, and to read his works. Persons even well-informed upon the subject, may not

* An instance may be mentioned, which occasioned the Editor some little trouble: In Bp. Horne's Sermon, entitled *Considerations on the Sea*, Vol. III. Sermon. iv. he says "The great and learned champion of the Roman Church, who spent the best part of his life in sifting the disputes between the Catholics and Protestants, composed towards the close of his days, a small treatise upon *The ascent of the soul to God by meditation on the creatures*, which, from thenceforth, he made his constant companion, and was wont to say, it was more satisfaction to him to have been the author of that, than all his large volumes of controversy."

The Editor had inquired who this author was, of several friends of much more extensive reading than himself, and without success; till, on re-perusing the *Life* of Bp. Horne, he met with the following passage, p. 183. "CARDINAL BELLARMINE wrote a small treatise, entitled, *De ascensione mentis in Deum per scalas rerum creaturarum*, which he valued more than any of his works, and read it over continually with great pleasure, as he says in the preface to it." Card. Bellarmine, and his meditation, are mentioned again in these *Essays*, p. 131, § 9. A translation of this Work was published in the year 1705, "By a Divine of the Church of England." The Preface, "To the Protestant Reader," is signed *H. Hall*, and dated *Hampstead, June the 5th, 1703.*

have read that particular work, and the young student stands absolutely in need of such assistance. More of the Bishop's writings have been promised to the world, but the death of Mr. Stevens, who possessed his MSS. has perhaps made some difference with respect to them. The Editor of this volume has heard from a gentleman who was at Magdalen College at the time, of a Sermon preached by Dr. H—— then President of the College, in the College Chapel, *upon the happiness of the marriage state*, a subject which he said at first seemed odd to introduce amongst a society of Bachelors, but that it was treated with admirable propriety, and the marriage state warmly recommended. Dr. H—— mentioned the happiness which had fallen to his own lot in that state. A Sermon on such a subject, from such a person could not fail of being highly acceptable to the public.

With the Editor's sincere wish, that the following pages may afford as much amusement and instruction to their Readers at large, as they have done to him, he remains,

their very faithful, &c

ESSAYS,

&c.

ABBEY LANDS.

SIR BENJAMIN RUDYARD in a speech (preserved by Nalson, ii. 300) mentions it as the *principal parliamentary motive* for seizing the abbey lands by Henry VIII. that they would so enrich the crown, as that the people should *never be put to pay subsidies again*; and an army of 40,000 men for the defence of the kingdom should be maintained with the overplus. How did the matter turn out? Sir Benjamin tells us, "God's part, religion, by his blessing, had been tolerably well preserved; but it hath been saved *as by fire*; for the rest is consumed and vanished. The people have paid subsidies ever since, and we are now in no very good case to pay an army." [A more exact account of this design and its consequences may be found in Sir Henry Spelman's History of Sacrilege, chap. vii.]

ABELARD.

THE bad tendency of Mr. Pope's *Eloisa* to Abelard is remarked by Sir John Hawkins, in his *History of Music*, vol. ii. page 23, as depreciating matrimony, and justifying concubinage. This is founded on a false fact; Abelard *was* married. The original letters are finer than even Pope's: they were published A. D. 1718, by Rawlinson, from a MS. in the Bodleian library. Sir John Hawkins, speaking of Abelard's skill in scholastical theology, and profligacy of manners, makes the following sensible observation: "To say the truth, the theology of the schools, as taught in Abelard's time, was merely scientific, and had as little tendency to regulate the manners of those who studied it, as geometry, or any other of the mathematical sciences."—The observation may be extended to *other* modes of studying divinity.

ADVERSITY.

THE fiery trials of adversity have the same kindly effect on a Christian mind, which Virgil ascribes to burning land. They purge away the bad proper-

ties, and remove obstructions to the operations of heaven.

———*Sive illis cense per ignem
Excoquitur vitium, atque exsudat inutilis humor,
Sed plures calor ille vias et cuncta relinquit
Spiramenta, novas veniat qua succus in herbas.*

Georg. i. 87.

Or when the latent vice is cur'd by fire,
Redundant humours through the pores expire;
Or that the warmth distends the chinks, and makes
New breathings, whence new nourishment she takes;
Or that the heat the gaping ground constrains,
New knits the surface, and new strings the veins

Dryden, 123.

ALCORAN.

EXTRAVAGANT praises are bestowed by Sale and his disciples on the Koran, which equal the enthusiasm of Mahomet and his followers; going every length but that of saying, it was dictated by the Spirit of God.—Wonderful and horrible! This not much noticed; not mentioned, I think, in White's lectures, as it should have been, and exposed. [But if any reader wants satisfaction on the subject of Mahometism, he will find it in Dr. Prideaux's Life of Mahomet.]

AMBITION.

THE ambitious man employs his time, his
 and his abilities, to climb to a summit, on w
 at last, he stands with anxiety and fear, and
 which if he fall, it must be with infamy and
 A man of like turn in the time of Charles II.
 by like unwearied application, attained a like
 tion, on the top of Salisbury spire. Every
 thinking man will say in one case what the
 monarch said in the other: "Make the fellow
 " a patent, that no one may stand there but
 " self."

ANGELS.

MAN, a minister of Christ in particular, sh
 resemble them in reconciling duty with devo
They minister to the heirs of salvation; yet al
behold the face of their Father in heaven.

AFRICAN ANTS.

THESE insects sometimes set forward in
 multitudes, that the whole earth seems to
 motion. A corps of them attacked and co

.....

an elephant quietly feeding in a pasture. In eight hours, nothing was to be seen on the spot, but the skeleton of that enormous animal, neatly and completely picked. The business was done, and the enemy marched on after fresh prey.—Such power have the smallest creatures acting in concert.

—————

APOPHTHEGMS.

It is said, I think, of Bishop Sanderson, that, by frequently conversing with his son, and scattering short apophthegms, with little pleasant stories, and making useful applications of them, the youth was, in his infancy, taught to abhor vanity and vice as monsters.

—————

ASSES.

THERE are wild asses in South America. They have three properties which bear a moral application. 1. Though exceedingly swift, fierce and untractable, after carrying the first load, their celerity leaves them, their dangerous ferocity is lost, and they soon contract the stupid look and dulness of the asinine species: one of them becomes like ano-

ther ass. 2. If that more noble animal a horse happens to stray into the places where they feed, they all fall upon him; and, without giving him the liberty of flying from them, they bite and kick him till they leave him dead upon the spot. 3. They are very troublesome neighbours, making a most horrid noise; for, whenever one or two of them begin to bray, they are answered in the same vociferous manner by all within reach of the sound, which is greatly increased and prolonged by the repercussions of the valleys and breaches of the mountains. Ulloa, i. 248. [An English gentleman, resident in the East, kept one of the asses of the country for his use, who was so troublesome with his noise, that he ordered a slave to strike him on the nose with a cane when he began to vociferate; in consequence of which, the creature in a few days fell from his appetite, and would actually have pined away and died, for want of the liberty of making his own frightful noise.]

ATHANASIAN CREED.

THE doctrines in the public service (as a noble author has supposed) are not the true cause why people of rank, &c. absent themselves; but down-

right ungodliness, amusements, racing, hunting, gambling, visiting and intriguing—setting out for Newmarket on a Sunday, &c. Would the gentlemen of the turf come the more to church if the Athanasian Creed were struck out, &c.?

It is not true that these doctrines “are acknowledged to be ill founded and unscriptural by every clergyman of learning and candour;” or that “no man of sense and learning can maintain them.” There have been and are many instances both of laity and clergy that hold them to be scriptural, and maintain them as such. The abettors of heresy and infidelity are not the only *men of sense* in the nation, [in *good manners* they certainly do not abound.] Dr. Middleton, when he had apostatized, by *men of sense* meant *infidels*. [This article was occasioned by a pamphlet styled Hints, &c. ascribed to the D. of G.]

AVARICE.

1. A *canine appetite* inclines persons to take down their food in such quantities, that they vomit it up again like *dogs*. So Job of the rapacious greedy oppressor: “He hath swallowed down riches, and he shall vomit them up again.” Chap.

xx. 15. What is *avarice*, but such an appetite of the mind ?

2. He, who flatters himself that he resolves to employ his fortune well, though he should acquire it ill, ought to take this with him, that such a compensation of evil by good may be allowed after the fact, but is deservedly condemned in that purpose. And it may be observed, that a resolution of this kind, taken beforehand, is seldom carried into act afterwards. *Nemo unquam imperium flagitiis quæsitum bonis artibus exercuit.*—Tacit. Hist. i.
——No one ever exercised with virtue power obtained by crimes.

3. The eagerness with which some men seek after gold would lead one to imagine it had the power to remove all uneasiness, and make its possessors completely happy ; as the Spaniards pretended to the Mexicans, that it cured them of a pain at the *heart*, to which they were subject.

4. Riches will make a man just as happy as the emperor of Siam's white elephant, who is ridden by nobody, lives at his ease, is served in plate, and treated like a monarch.

5. It is worthy of observation, that Perseus, who lost the Macedonian empire, was infamous for his avarice ; and Paulus Emilius, his conqueror, so en-

tirely the reverse, that he ordered all the gold and silver, that was taken, into the public treasury, without seeing it; nor ever was one farthing the richer for his victories, though always generous, of his own, to others.

6. At a time when Persian bribes were very rare at Athens, a porter humorously proposed, that twelve of the poorest citizens should be annually sent ambassadors to the Persian court, to be enriched by the king's presents. Ibid.—Poor men should be made ministers of state in England, for the same purpose.

BEARS.

THEIR sagacity is very great. The Kamtschadales are obliged to them for what little advancement they have hitherto made, either in the sciences or the *polite arts*. From them they learned the value of simples for internal use and external application. They acknowledge the bears likewise for their *dancing-masters*: what they call the *bear dance* is an exact counterpart of every attitude and gesture peculiar to this animal, through its several functions: and this is the foundation and groundwork of all their other dances, and what they value themselves most upon. King, iii. 308, chap. v.

BENTLEY.

BENTLEY is a model for polemical preaching, on account of the conciseness, perspicuity and fairness with which objections are stated, and the clear, full, and regular manner in which they are answered.

BIGOTRY.

Arabes artium et literarum omnium adeo rudes erant, ut id imprimis curasse putentur, ne Prophetam suum illiteratum (uti vulgo audiit Mahommedes) scientiâ superarent. Spencer de Leg. Hebræ. lib. ii. cap. 1, sec. 3.—The Arabians were so utterly unskilled in arts and sciences of every kind, that they seem to have been anxious, above all things, not to surpass in knowledge their prophet Mahomed, generally allowed to be illiterate.

BLIND MAN.

“ I NEVER had the happiness,” said the blind man in the Princess Palatine’s dream, “ to behold the light and the glories of the firmament, nor

* can I form to myself the least idea of the transcendent beauties I have often heard mentioned. "Such is my sad condition; and from my situation all presumptuous beings may learn, that many very excellent and wonderful things exist, which escape human knowledge."—What inestimable and divine truths are there not in nature, devoutly to be wished for, though we cannot imagine or comprehend them!—See Bossuet's Fun. Orat. on this Princess.

BLINDNESS OF INFIDELITY.

JOSEPHUS tells us, that in the last dreadful ruin of his unhappy countrymen, it was familiar with them "to make a jest of divine things, and to deride, as so many senseless tales, and juggling impostures, the sacred oracles of their prophets;" though they were then fulfilling before their eyes, and even upon themselves. Hurd on the Prophecies, p. 434.

BLONDEL.

DAVID BLONDEL's book is a magazine for the writers against Episcopacy. It was drawn up at the earnest request of the Westminster Assembly

particularly the Scots. It closed with words to this purpose: "By all that we have said to assert
 " the Rights of Presbytery, we do not intend to in-
 " validate the ancient and apostolical constitution
 " of Episcopal pre-eminence: but we believe that,
 " wheresoever it is established conformably to the
 " antient canons, it must be carefully preserved: and
 " wheresoever, by some heat of contention or
 " otherwise, it hath been put down, or violated, it
 " ought to be reverently restored."—This raised a
 great clamour, and the conclusion was suppressed.
 On the report getting about, John Blondel, then
 residing in London, wrote to his brother David,
 who acknowledged that it was true.—See Du Mou-
 lin's Letter to Durel, at the end of Bennet on Joint
 Prayer.

BODY AND SOUL.

THE reciprocal influence of these upon each other is fully and clearly set forth in the second volume of a *Philosophical Essay on Man*. Two inferences are to be drawn from this consideration. First, that we should stock the soul with such ideas, sentiments, and affections, as have a benign and salutary influence upon the body. Secondly, that we should keep the body, by temperance, ex-

ercise, &c. in that state which has a like benign and salutary influence on the soul. The common practice is exactly the reverse. Men indulge passions in the soul, which destroy the health of the body, and introduce distempers into it, which impair the powers of the soul. Man being a compound creature, his happiness is not complete till both parts of the composition partake of it. This has been well stated by Saurin, diss. xxiii. p. 200, where mention is made of a treatise of Capellus on the state of the soul after death.

BOOKS.

1. It is with books as with animals: those live longest with which their parents go longest before they produce them.

2. When we study the writings of *men*, it is well if after much pains and labour we find some few particles of truth amongst a great deal of error. When we read the *Scriptures*, all we meet with is truth. In the former case, we are like the Africans on the Dust Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding with gold, and then, with incredible pains and industry, wash off the sand, till they espy at the

bottom two or three shining grains of the metal, that pays them only as labourers. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.

3. Of the Spanish books, says Montesquieu, the only one good for any thing is that which was written to shew that all the rest were good for nothing.

4. Sir Peter Lely made it a rule, never to look at a bad picture, having found by experience, that, whenever he did so, his pencil took a tint from it.—Apply this to bad books and bad company.

5. I have said, and I abide by it, cries Voltaire, that the fault of most books is their being too long.—A writer who has reason on his side will always be concise.

6. The books which composed the Alexandrian library were employed to heat the baths in that city, then 4000 in number; yet were they six months in consuming. The reasoning of the Caliph at that time was: Either these books are agreeable to the book of God, or they are not. If they are, the Koran is sufficient without them; if they are not, they ought to be destroyed.

7. The greatest and wisest men have not been proof against the errors and superstitious conceits

of the age in which they lived. Augustus Cæsar thought the skin of a sea-calf to be a preservative against lightning; and expected some grievous calamity to befall him in the course of the day, if at rising he happened to put the left shoe upon the right foot:—but we are not therefore to say, that Augustus Cæsar was a fool. The very learned and able Bishop Jeremy Taylor, on a certain topic, asserts what was rather suited to the notions current in his time, than what was philosophically true; but it does not follow, that the *Holy Living and Dying*, in which this passage occurs, is therefore a foolish book. He would be indeed a foolish man, who would catch at such a passage, and make it a reason for rejecting all the excellent instruction and counsel contained in that golden treatise.

8. Bossuet, before he sat down to compose a sermon, read a chapter in the prophet Isaiah, and another in Rodriguez's tract on Christian perfection. The former fired his genius, the latter filled his heart. Dominichino never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him.—Biograph. Dict.

9. Patrons are but too apt to reward their authors with compliments, when they want bread. Sorbiere, being treated in this manner by his friend

Pope Clement IX. is said to have complained in the following humorous terms:—"Most Holy Father, you give ruffles to a man who is without a shirt."

10. Valesius used to say, he learned more from *borrowed* books than from his own; because, not having the same opportunity of reviewing them, he read them with more care.

11. Some books, like some fields, afford plenty of provision for various creatures—while, as to others,

..... Jejuna quidem clivosi glareæ ruris
Vix humiles apibus oasias roremque ministrat:
Et tophus scaber, et nigris exesa chelydri
Creta, negant alios æque serpentibus agros
Dulcem ferre cibum, et oervas præbere latebras.

GEORG. II. 212.

The coarse lean gravel, on the mountain sides,
Scarce dewy bev'rage for the bees provides:
Nor chalk, nor crumbling stones, the food of snakes,
That work in hollow earth their winding tracks.

DRYDEN, 293.

12. The *Biographia Britannica*, a work which, notwithstanding its singular merit, I cannot help calling *Vindictio Britannica*, or a defence of *every body*. Royal and Noble Authors, ii. 68.

13. Voltaire's *Universal History*, a charming bird's-eye landscape, where one views the whole in

picturesque confusion, and imagines the objects more delightful than they are in reality, and when examined separately. Ibid. 87.

14. By the writers of dialogues matters are often contrived, as in the combats of the Emperor Commodus, in his gladiatorial capacity. The antagonist of his imperial majesty was allowed only a *leaden* weapon.

15. It is said of Ascham, that "he lost no time in the perusal of mean and unprofitable books." See the reflection on it in Biog. Br. 2d edit.

16. "Fronti nulla fides" is a just maxim—otherwise, one should be prejudiced against a book with this title—Fog Theologiæ Speculativæ Schema.

17. "To read while eating was always my fancy, in default of a tête-à-tête. 'Tis the supplement to society I want. I alternately devour a page and a piece: 'tis as if my book dined with me." Rousseau, b. 6. vol. ii. p. 137.

18. Genuine knowledge should be diffused. "Quid magni faceres," said archbishop Warham to Erasmus, "si uno agresti popello prædicâris? Nunc libris tuis omnes doces pastores, fructu longè uberiore." Cooper's Charge, p. 22.—"What great work could you have wrought, had your

“ preaching been confined to one small and rustic flock ? But now, with much more extensive benefit, your books instruct the shepherds of all other flocks.”

BRACHMANS AND ALEXANDER.

GREAT indeed was the stateliness of the Brachmans ! When Alexander expressed a desire to converse with them, he was told, these philosophers made no visits ; if he wanted to see them, he must go to their houses.—The tradition of a fall and restoration was strong among them.

BRIBERY.

THE Spartans were the only people that for a while seemed to disdain the love of money ; but, the contagion still spreading, even they, at last, yielded to its allurements ; and every man sought private emoluments, without attending to the good of his country.—“ That which has been is that which shall be !”

OF BUYING BOOKS.

YOUNG men should not be discouraged from buying books. Much may depend on it. It is

said of Whiston, that the accidental purchase of Tacquet's Euclid at an auction first occasioned his application to mathematical studies.—Biog. Dict. art. Whiston, vol. xxi. p. 394.

CATHARINE I. OF RUSSIA.

SHE was not very brilliant and quick in her understanding ; but the reason why the Czar was so fond of her, was her exceeding good temper : she never was seen peevish or out of humour ; obliging and civil to all, and never forgetful of her former condition.—Coxe, i. 568, from Gordon.—Peter was subject to occasional horrors, which at times rendered him gloomy and suspicious, and raised his passions to such a height, as to produce a temporary madness. In these dreadful moments Catharine was the only person who ventured to approach him ; and such was the kind of fascination she had acquired over him, that her presence had an instantaneous effect, and the first sound of her voice composed his mind and calmed his agonies. From these circumstances she seemed necessary, not only to his comfort, but to his very existence ; she became his inseparable companion on his journies into foreign countries, and even in all his military expeditions.—P. 554.

CHARACTERS AND ACTIONS OF REMARKABLE PERSONS.

1. IT will be hereafter with a wicked man, when he is punished for his sins, as it was with Apollodorus, when he dreamed that he was flayed and boiled by the Scythians, and his heart spoke to him out of the caldron: “*Εγω σοι τῶν αἰών.*” —“I am the cause of these thy sufferings.”

2. Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drunk, is wonderfully striking—“Ah! wretched me! who, for such a momentary gratification, have lost so great a kingdom! *ὦ τῆς ἐμῆς πακίας, ἐς, δι' ἣδονα ὤλω βραχυίαν, ἐσθραμῶ βασιλείας τετλικαυῆς.*”—How applicable is this to the case of him, who, for the momentary pleasures of sin, parts with the kingdom of heaven!

3. Horticulture, as it was the primitive employment of man, so it is what great geniuses, after having passed through the busiest scenes in the political and military world, retire to with pleasure towards the close of their days.—See Sir W. Temple's Gardens of Epicurus.

4. A truly great genius doth not think it beneath him to attend to little things. When Paulus

Emilius, after his conquest of Macedon, entertained the principal men of Greece, he shewed that he understood the ordering and placing of his guests, and how every man should be received according to his rank and quality, to such an exact nicety, that the Greeks were surprised to find him so expert and careful even about trifles, and that a man engaged in so many weighty affairs should observe a decorum in such little matters. He told them, the same spirit was required in marshalling a banquet, as an army. See Plutarch.

5. The same Paulus Emilius, when he had followed to the grave two of the best of sons, one a few days before his triumph, the other a few days after it, told a convention of the Romans, that, after such a tide of success, he had feared a reverse of fortune either to them or himself; that he now felt his mind perfectly at rest, as, by the stroke falling on him and his family, he looked upon his country to be safe.—There is a generosity and greatness of soul in this behaviour not easy to be paralleled, as it came from a heart, says Plutarch, truly sincere, and free from all artifice.

6. It is finely observed by Plutarch, that, “as
“that body is most strong and healthful, which
“can best support extreme cold and excessive heat,

“ in the change of seasons ; and that mind the
 “ strongest and firmest, which can best bear pros-
 “ perity and adversity, and the change from one to
 “ the other ; so the virtue of Emilius was eminently
 “ seen, in that his countenance and carriage were
 “ the same upon the loss of two beloved sons, as
 “ when he had achieved his greatest victories and
 “ triumphs.”—How doth this example reproach
 and shame the weakness and inconstancy of Chris-
 tians !

7. The old Proverb, *Mocking is catching*, was remarkably exemplified in the great Mr. Boyle ; who, when young, by imitating stuttering children, acquired himself a habit of stuttering, of which he was never after perfectly cured.

8. Lord Orrery (Dr. Bentley's antagonist) was fond of two sorts of company. He either improved himself by conversing with men of real genius and learning, or else diverted himself with those in whose composition there was a mixture of the odd and ridiculous : the foibles of such he would touch and play off with a delicacy and tenderness that prevented any offence from being taken even by the parties themselves, who enjoyed the humour, and joined in the laugh as heartily as the rest of the company.

9. The day after Charles V. (one of the wisest as well as most fortunate of princes) had resigned all his kingdoms to his son Philip, he introduced, and recommended to his service, his faithful counsellor and secretary, with these remarkable words : " The present I make you to day is a far more valuable one than that I made you yesterday."

10. I am ashamed to think, that a little business and few cares should indispose and hinder me in my religious exercises, when I read, that Frederic king of Prussia, at a time when all his enemies were upon him, and his affairs seemed absolutely desperate, found leisure to write a kind of philosophical testament in French verse. See Age of Louis XV. ii. 213.

11. Children should be inured as early as possible to acts of charity and mercy. Constantine, as soon as his son could write, employed *his* hand in signing pardons, and delighted in conveying through *his* mouth all the favours that he granted. A noble introduction to sovereignty, which is instituted for the happiness of mankind.—Jortin's Remarks on Ecclesiastical History.

12. Cyrus had taken the wife of Tigranes, and asked him what he would give, to save her from servitude ? He replied, All that he had in the world,

and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife, whether she did not greatly admire him? "I never looked at him," said she. "Not look at him!" returned he; "upon whom then did you look?" "Upon him," replied she, "who offered his own life to redeem me from slavery."—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed person alone, who actually did give his life a ransom for us.—See Xenoph. *Cyropæd.* iii. 147.

13. When Constantine was instigated by his courtiers to make examples of the Arians, who had insulted his statues, he silenced them by raising his hand to his face, and saying, "For mine own part, I do not feel myself hurt."

14. Would you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the Emperor Charles VII. who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

15. Victor Amadeus, tired of business and of himself, capriciously abdicating his crown, and a year afterwards as capriciously repenting, and desiring to have it again, displayed fully the weakness of human nature, and how difficult it is to gratify the heart, either with or without a throne.

16. Claude Lorrain studied his art in the open fields, where he frequently continued from the rising to the setting sun. He sketched whatever he thought beautiful or striking, and marked, in similar colours, every curious tinge of light on all kinds of objects. These were afterwards improved into landscapes, universally allowed to be superior to those of all other artists who have painted in the same style. In like manner Shakspeare and Ben Jonson travelled and associated with all sorts of people, to mark different *traits* in the characters and tempers of mankind, which were afterwards worked up into their inimitable plays. Every writer should follow these examples, and take down thoughts as they occur in reading or conversing, to be ready for use afterwards when he sits down to compose.

17. To the hasty correctors of the *sacred* text may be applied what an ingenious author has observed, when speaking of the critics on *classical*

writers.—“The learning of the ancients had been
 “long ago obliterated, had every man thought
 “himself at liberty to corrupt the lines which he
 “did not understand.” *Adventurer*, vol. ii. p. 189,
 No. 58.

18. Obscurity of expression is elegantly called,
 by Mrs. Montague, “that *mist* common to the
 “*eve* and *morn* of literature, which in fact proves
 “it is not at its high meridian.” See *Essay on*
Shakspeare, p. 286.

19. Some make the discharge of the Christian
 ministry to consist in asserting the rights of the
 Church, and the dignity of their function; others,
 in a strenuous opposition to the prevailing sectaries,
 and a zealous attachment to the established Church
 government; a third sort, in examining the specu-
 lative points and mystical parts of religion; few, in
 the mean time, considering either in what the true
 dignity of the ministerial character consists; or the
 only end for which Church government was at all
 established; or the practical influence, which can
 alone make speculative points worth our attention
 —the reformation of the lives of men, and the
 promotion of their truest happiness here and here-
 after. *Gilpin's Life*, p. 160.

20. It is observed of King, bishop of London
 in 1611, that he was so constant in preaching,

after he was a bishop, that he never missed a Sunday, when his health permitted.—Biograph. Dict. from Fuller.

21. The morning after the massacre of Paris, when the streets were covered with the bodies of slaughtered men, women, and children, before they were thrown into the Seine, the Catholics be-thought themselves of a *charitable* device, which was, to strip them naked, in order to distribute their bloody clothes *to the poor!*—Saint Foix, *Histoire de l'Ordre du S. Esprit*.

22. To the soul confined in this material world, but aspiring to another and a better, apply the following lines:

. Pent in his cage
Th' imprison'd eagle sits, and beats his bars ;
His eye is rais'd to heav'n. Tho' many a moon
Has seen him pine in sad captivity—
. still he thirsts to dip
His daring pinions in the fount of light.

Poetical Epistle to Anstey, on the English Poets.

23. In treating of the human mind, and the management of it, the two great sources of illustration are *agriculture* and *medicine*.—Bacon's *Advancement of Learning*, vii. 3.—Our Saviour therefore so frequently applied to them (as the prophets

had done before) for the illustration of his doctrine.

24. Champagne, a celebrated painter, was given to understand, he might have any thing from Cardinal Richeli  u, if he would leave the service of the Queen Mother—" Why (said he) if the Cardinal could make me a better painter, the only thing I am ambitious of, it would be something; but since that is impossible, the only honour I beg of his Eminency is the continuance of his good graces."

25. It was a saying of Lord Clarendon's father, that he never knew a man arrive to any degree of reputation in the world, who chose for his friends and companions persons in their qualities inferior, or in their parts not much superior to himself. And Huetius, I think, tells us, that as often as he heard of any one of very eminent character in the republic of letters, he never rested, till, by some means or other, he had obtained an introduction to his acquaintance; and this from his earliest youth.

26. It happened formerly that a Rotterdam produced an Erasmus. And it happened lately, as the General Evening Post (Mar. 14, 1771) informs us, that a goose hatched four-and-twenty Canary

birds. But these are events that do not happen every day.

27. When the Mexican Emperor Gatimozin was put upon the rack by the soldiers of Cortes, one of his nobles, who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured. "Do you think, said Gatimozin, "that I lie upon roses?" The nobleman ceased moaning, and expired in silence.—When a Christian thinks his suffering for sin, in sickness, pain, &c. intolerable, let him remember those of *his* Lord, endured patiently on that bed of sorrow, the cross; and he will think so no longer.

28. When Gatimozin, just taken, was brought into the presence of Cortes, he (Cortes) gave strict orders that the Mexican noblemen taken with the Emperor should be secured and strictly looked to, lest they should escape. "Your care, said Gatimozin, is needless; they will not fly; they are come to die at the feet of their sovereign!"—Such should be the disposition and resolution of the disciples and soldiers of Christ.

29. Little circumstances convey the most characteristic ideas; but the choice of them may as often paint the genius of the writer, as of the person represented.—Well exemplified in the instance

of the duchess of Marlborough.—See Royal and Noble Authors, vol. ii. 200.

30. Inscription (not perfectly Augustan) on the Earl of Shrewsbury's sword; "Sum Talboti, pro occidere inimicos."—"I am Talbot's, for to slay his foes."

31. Wraxall, speaking of a cathedral, or abbey, in Livonia, demolished by the Russians, expresses himself thus:—"Posterity will see the standard wave where the crucifix has stood, and the matin bell will be succeeded by the trumpet."—P. 278.

32. In former times, when Lord Keeper North applied close to his studies, and spent his days in his chamber, he was subject to the spleen, and apprehensive of many imaginary diseases; and, by way of prevention, he went thick-clad, wore leather skull-caps, and inclined much to physic. But now, when he was made attorney-general, and business flowed in upon him, his complaints vanished, and his skull-caps were destined to lie in a drawer, and receive his money.—Life of Lord Keeper North.

33. As men are preferred, their zeal and diligence often remit, instead of increasing. Urban III. thus inscribed a letter to Archbishop Baldwin—

" *Monacho ferventissimo, Abbati calido, Episcopo tepido, Archiepiscopo remisso.*"—" *Most fervent as a Monk, warm as an Abbot, lukewarm as a Bishop, cold as an Archbishop.*"—Life of Baldwin in Biog. Britan.

34. To *instruct*, and to *govern*, are two things; and a man may do the former well, who does the latter very indifferently. It is part of Dr. Allestry's character, as drawn in his epitaph: "*Episcopales infulas eadem industriâ evitavit, quâ alii ambiunt; cui rectius visum Ecclesiam defendere, instruere, ornare, quàm regere.*"—" He shunned the mitre as industriously as others seek it; he chose rather to *defend, edify, and adorn*, than *govern* the Church."—Biog. Brit.

35. Bishop Andrews, when a lad at the University, used every year to visit his friends in London, and to stay a month with them. During that month, he constantly made it a rule to learn, by the help of a master, some language, or art, to which he was before a stranger. No time was lost.

36. When the same eminent person first became Bishop of Winton, a distant relation, a blacksmith, applied to him to be *made a gentleman*, i. e. to be ordained, and provided with a good benefice. No, said the Bishop, you shall have the best *forg* in

the county ; but—*every man in his own order and station.*

37. It was a good rule of Dr. Hammond's always to have a subject in hand ; in which case he observed, that, whatever course of reading he happened to be in, he never failed of meeting with something to his purpose. For this reason, no sooner had he finished one sermon, or tract, but he immediately put another upon the stocks. Thus he was never idle, and all his studies turned to present account. He never walked out alone without a book, and one always lay open in his chamber, from which his servant read while he dressed or undressed himself. His *Life by Fell*, though written in a style far from clear and agreeable, is one of the most improving books I ever read.

38. Jordano (Luca) the painter was so engaged in his business, that he worked at it even on holidays. Being reproached for this by a brother artist—"Why," said he, "if I was to let my pencils rest, they would grow rebellious, and I should not be able to bring them to order, without trampling on them."—This man had so happy a memory, that he recollected the manner of all the great masters, and had the art of imitating them so well as to occasion frequent mistakes.

39. Grove, the Presbyterian, published in 1728 a funeral sermon on the Fear of Death. The subject was treated in so masterly a manner, that a person of considerable rank in the learned world declared, that, after reading it, he could have laid down and died, with as much readiness and satisfaction, as he had ever done any thing in his life. — Biog. Dict. art. *Grove*.—The sermon must have been a good one to have wrought such a persuasion: but how the persuasion would have kept its ground, had the person been taken at his word, and ordered to prepare for instant death, is another question.

40. Remarkable is the following passage of Josephus, relative to the wickedness of his countrymen before Jerusalem was besieged by the Romans —“ That time abounded with all manner of iniquity, so that none was left undone. Yea, though one endeavoured to invent some new villany, yet could he invent none that was not then practised.”

41. Sauveur, the French mathematician, when he was about to court his mistress, would not see her, till he had been with a notary, to have the conditions on which he intended to insist reduced into a written form; for fear the sight of her

should not leave him enough master of himself. Like a true mathematician, he proceeded by rule and line, and made his calculations when his head was cool.

42. Alexander sent Phocion 100 talents.—“Why to me, more than others?”—“Because he looks upon you as the only just and virtuous man.”—“Then let him suffer me to continue so.”—Philip before had offered him a large sum. He was pressed to take it, if not for himself, yet for his children. “If my children,” cried Phocion, “resemble me, the little spot of ground, with the produce of which I have hitherto lived, and which has raised me to the glory you mention, will be sufficient to maintain them. If it will not, I do not intend to leave them wealth, merely to stimulate and heighten their luxury.”

CHARITY.

1. IN the world, no man liveth or worketh for himself alone; but every tradesman, mechanic, husbandman, &c. contributeth his labour and his skill towards supplying the different exigencies of the public, and rendering society comfortable. So ought it to be among Christians in the Church,

which is a body composed of many members, and requireth that each member should perform its proper office for the benefit of the whole.

2. Among the ancient Romans there was a law kept inviolably, that no man should make a public feast, except he had before provided for all the poor of his neighbourhood.—So the Gospel—“Thou, when thou makest a feast, call the poor,” &c.—See Rule of Life, 166.

3. Let him, who has not leisure or ability to penetrate the mysteries of the SS. take comfort in this saying of Austin: “Ille tenet et quod patet et quod latet in divinis sermonibus, qui charitatem tenet in moribus.”—“He is master of all that is plain, and all that is mysterious in the Scriptures, who is possesser of the virtue of charity.”

4. The end of knowledge is charity, or the communication of it for the benefit of others. This truth may be finely illustrated by a passage in Milton. P. L. viii. 90 & seq.

..... Consider first, that great
Or bright infers not excellence: the earth,
Though, in comparison of heav'n, so small,
Nor glist'ring, may of solid good contain
More plenty than the sun that barren shines;
Whose virtue on itself works no effect,
But in the fruitful earth; there first receiv'd
His beams, unactive else, their vigour find.

5. It is very remarkable, that Chesterfield, that man of the world, that man of pleasure, places charity to the distressed at the head of rational pleasures.—See the Letter on Expences, vol. ii. 800.

6. There is no state of life, which does not furnish employment for care and industry: the mean must serve the great out of necessity; and the great are equally bound to serve the mean out of justice and charity.—Heylyn, ii. 325.

7. At man's first creation, charity was the divine principle implanted in his heart by his Maker. The adversary, by temptation, displaced it, and left self-love in its room, which was cherished by man, to the destruction of himself and his posterity. Thus a certain mischievous bird repairs to the nest of one that is harmless, and having devoured the eggs of the little innocent owner, lays one of her own in their place; this the fond foolish bird hatches with great assiduity, and, when excluded, finds no difference in the great ill-looking changing from her own. To supply this voracious creature, the credulous nurse toils with unusual labour, no way sensible that she is feeding an enemy to her race, and one of the most destructive robbers of her future progeny.—See Goldsmith, v. 264.

8. It is not easy to conceive, how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ. It stirs up the corruptions of those with whom they contend; and leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it.—Doddridge, Fam. Expos. ii. 186.

9. Bees never work singly, but always in companies, that they may assist each other.—An useful hint to Scholars and Christians.

10. An abbé, remarkable for his parsimony, happened to be in company where a charitable subscription was going round. The plate was brought to him, and he contributed his louis-d'or. The collector, not observing it, came to him a second time. *I have put in*, said he. *If you say so, I will believe you*, returned the collector, *though I did not see it*.—*I did see it*, cried old Fontenelle, who was present, *but did not believe it*.

11. There are many deceptions concerning charity. 1. It may be practised on false motives; interest, custom, fear, shame, vanity, popularity, &c. 2. It is a mistake to imagine it will atone for a want of other virtues, or for a life of vice and dissipation.—See Dupré, Sermon. iii. Crit. Review, April

1782, p. 260.—Mr. Law's character of *Negotius*. Voltaire says, "the effect is the same, whatever be "the motive." But surely the worth of every action must be estimated by the motive on which it is performed. He who attends me when I am sick, with a view to the making of my will, and getting my estate, is a very different man from him who does it only because he loves me. Yet the effect may be the same: I may be equally taken care of in either case. We are to be judged by one who knows the thoughts of our hearts, and will judge us accordingly. Charity made consistent with vice—Brown's Sermons, 278.—See Charity well described under the idea of Generosity, Fitzosborne's Letters, 123.

12. Mickle, the translator of the *Lusiad*, inserted in his poem an angry note against Garrick, who, as he thought, had used him ill, by rejecting a tragedy of his. Some time afterward, the poet, who had never seen Garrick play, was asked by a friend in town to go to *King Lear*. He went, and, during the first three acts, said not a word. In a fine passage of the fourth, he fetched a deep sigh, and, turning to his friend, "I wish," said he, "the *note* was out of my book!"—How often, alas, do we say and write bitter things of a man, on a

partial and interested view of his character, which if we knew it throughout, we should wish unsaid or unwritten !

CHINESE.

1. It is an odd circumstance, that when a man dies, among the Chinese, the relations and friends wait *three days*, to see whether he will rise again, before they put the corpse into the coffin. Voyages and Travels, iv. 92, from Navarette. We are told, from the same author, that many in that country, in their life-time, get their coffin made, and give a treat to their acquaintance on the day it comes home. It is customary for the Emperor, in particular, to have his coffin some time with him in the palace. Many keep it in sight for several years, and now and then go into it. Ibid.

2. It should be in an University, as in the Empire of China, where “no husbandman is ever idle, and no land ever lies fallow.” Ibid. 121.

3. Accomplishments of every kind are acquired and preserved by use and practice ; and the Scholar and Christian would do well to reflect upon a piece of discipline in the Chinese armies, by which a soldier who suffers his arms to contract the least

rust is punished on the spot with thirty or forty blows of the baton. Ibid. 286, from *Le Compte*, and *Duhalde*—313, 261.

—*Sulco attritus splendescere vomer.*

GEORG. I. 46.

Worn in the furrow shines the burnish'd share.

DRYDEN.

4. In China, the aspirants, in the literary way, are examined by the eminent men, for their degrees. The Emperor Kang Hi, finding matters did not go on as they should do, took it into his head, one day, to examine the examiners, and sent several of the old Dons packing into the provinces, for insufficiency. "The dread of such another examination," says our author, "keeps those chiefs of the literati close to their studies."

CHRISTIANITY.

1. WITH difficulty men are induced to give up their favourite opinions: still harder is the task to draw them from their favourite vices.—Could a religion be less than divine, which caused the Heathen world to quit both?

2. "Religion," say some, "was invented by

“priests and politicians, to keep the world in “order.” It is a good thing, then, for that purpose at least. But the misfortune is, none of the supposed impostors of this kind have ever been named, who lived till *after* the general principles of religion were found disseminated among mankind, as the learned Stillingfleet shews at large (Orig. Sac. b. i. chap. i.) even from the testimonies of the Egyptians and Greeks themselves.

3. The differences among Christians, about lesser matters, prove the truth of those great and fundamental points in which they all agree.

4. The little effect which Christianity hath on the lives of its professors is frequently made an argument against it. So with regard to philosophy, the same objection is thus put and answered in Cicero's Tusc. Quest. lib. ii. sect. 5.—A. *Nonne verendum est igitur, ne philosophiam falsâ gloriâ exornes? Quod est enim majus argumentum, nihil eam prodesse, quàm quosdam perfectos philosophos turpiter vivere? M. Nullum verò id quidem argumentum est. Nam ut agri non omnes frugiferi sunt qui coluntur, sic animi non omnes culti fructum ferunt. Atque ut ager quamvis fertilis sine culturâ fructuosus esse non potest, sic sine doctrinâ animus: ita est utraque res sine alterâ debilis.* See Lactant. De fals. Sap. vol. iv. 226.

A. Is it not then to be feared, that you ascribe to philosophy a glory that does not belong to it? For what can afford a stronger argument of its inefficacy, than the vicious lives of some of its most learned professors? **M.** That argument is not conclusive. For as agriculture cannot render all soils fruitful, so neither are all minds equally improved by instruction. Yet neither can any soil, nor any mind, bring forth good fruits by the unassisted force of its natural fertility; but both must remain unproductive without the aid of cultivation.

5. In Constantinople behold the judgments of God on apostates from true religion, and corrupters of it: see Jews and Christians perpetrating on each other the most enormous villanies, as the price of obtaining the favour of the Turks! At the same time behold the Greek prelates, even while groaning under the yoke of the oppressor, employing their time, their wealth, and their interest, in overreaching and supplanting each other for a metropolitan see, or a patriarchate, at the court of that oppressor!

6. Christianity has, in every age, produced good effects on thousands and tens of thousands, whose lives are not recorded in ecclesiastical history; which, like other history, is for the most part a

register of the vices, the follies, and the quarrels of those who made a figure and a noise in the world. Socrates, in the close of his work, observes, that, if men were honest and peaceable, historians would be undone for want of materials.—Jortin's Remarks, b. ii. ad fin.

7. Theft was unknown among the Caribbees, till Europeans came among them. When they lost any thing, they said innocently—"The Christians have been here;"

CHURCH.

1. THE enemies of the Church are encouraged to proceed in their attacks, by the timidity of her friends; as Lysander, at the siege of Corinth, bade his men be of good courage, when he saw a hare run along upon the walls.

2. Learned and good men are often deterred from engaging the adversaries of religion, more through fear of their ribaldry than their arguments; as Antipater's elephants, which beheld the apparatus of war unmoved, ran away at the grunting of the Megarensian hogs.

3. To admit all the jarring sects and opinions into the Church by a *comprehension*, would be, as

one well observes, to jumble together an indigested heap of contrarieties into the same mass, and to make the *old chaos* the plan of a *new reformation*.

4. Those clergymen, who betray the cause of their master, in order to be promoted in his Church, are guilty of the worst kind of simony, and pay their souls for the purchase of their preferments.

5. Heresies seem, like comets, to have their periodical returns.

6. Some think variety of religions as pleasing to God as variety of flowers. Now there can be but one religion which is true ; and the God of truth cannot be pleased with falsehood, for the sake of variety.

7. Nothing is more common than for a religious or political sect to disclaim a principle, and then resume it under another form: as the *Circoncelliones* used no *swords*, because God had forbidden the use of one to St. Peter ; but they were armed with clubs, which they called the clubs of Israel, and with which they could break all the bones in a man's skin. See Le Beau, i. 170. See Jortin's Remarks on Eccl. Hist. iv. 388.

8. The heat and acrimony with which some men write against revelation remind one of the cruel-

ties practised by the abovementioned fanatics, who covered the eyes of the Catholics that fell into their hands with *lime* diluted with *vinegar*. Ibid.

9. Apply to quarrels among Christians the following lines, addressed by Adam to Eve, after their mutual accusations and upbraidings :

But rise : let us no more contend, nor blame
Each other, blam'd enough elsewhere ; but strive,
In offices of love, how we may lighten
Each other's burden in our share of woe.

10. Upon viewing many of our places of worship in the country, one would be tempted to think the Church of England had adopted the maxim laid down in a neighbouring kingdom, " That cleanliness is not essential to devotion." A Church of England lady once offered to attend the kirk there, if she might be permitted to have the pew swept and lined. " The pew swept and lined !" said Mess John's wife, " my husband would think it downright popery !"

11. If the intended reformation of our liturgy goes on, the reformers may hereafter bring us in a bill like that of the Cirencester painter :

Mr. Charles Terebee to Joseph Cook, debtor.

To mending the Commandments, altering the	}	l.	s.	d.
Belief, and making a new Lord's Prayer				
-	}	1	1	0

12. It is a principle advanced by President Montesquieu, that, where the magistrate is satisfied with the established religion, he ought to repress the direct attempts towards innovation, and only grant a toleration to other sects,—B. xxv. ch. 10.—See Hume, vol. vii. p. 40 and 41.

13. Sir Matthew Hale used to say, “ Those of the separation were good men, but they had narrow souls, or they would not break the peace of the Church about such inconsiderable matters, as the points in difference were.”

14. Lord Clarendon, somewhere in his Life, makes this severe reflection—“ That clergymen understand the least, and take the worst measure of human affairs, of all mankind that can read and write.” Cited by Temple, in his Essay on the Clergy, p. 22. See his last chapter, On the service clergymen may do their country in matters civil and temporal.—The reason of the above-mentioned circumstance it might be curious to investigate.

15. The person presiding over a Church should diligently mark the very first starting of an error, or heresy, and employ a proper hand immediately to check and extinguish it; as, by order of the New River Company in London, a watchman is nightly

fixed at such a height, near the river head, as to be able to overlook the whole town, and, on the momentary appearance of any conflagration, to turn the water full on the mains leading to the respective quarter, however remote the situation: by which wise and commendable measure, the water generally arrives at the place of destination before the fleetest messenger.—Morning Chronicle, Jan. 27, 1781.

16. "As I do not check any suspicions in my own mind, I shall not easily be restrained from uttering them; because *I know not how I shall benefit my country, or assist her counsels, by silent meditations.*"—Pulteney, in Johnson's Debates, vol. i. p. 5. A friend of the Church, who is able to write or speak, in these days, should make the same reflections.

17. A tight good man may be a very unfit magistrate: and, for discharge of a bishop's office, to be well minded is not enough; no, not to be well learned also. Skill to instruct is a thing necessary, skill to govern much more necessary in a bishop. It is not safe for the Church of Christ, when bishops learn what belongeth unto government as empirics learn physic, by killing of the sick. Bishops were wont to be men of great learning in the laws both

civil and of the Church; and while they were so, the wisest men in the land for counsel and government were bishops."—Hooker, vii. 24, p. 398.

COLLINS. (*ANTHONY.*)

THIS person, on his death-bed, was under great anxiety, and just before he expired, with a deep sigh pronounced the following words—*Locke has ruined me!* His niece, who attended him at the time, related this circumstance to Mr. Wogan, the pious author of an *Essay on the Proper Lessons*; as he assured a friend of mine, the Rev. Dr. Merriek of St. Ann's, Soho.

COMPOSITION.

1. DISTENSION in the bowels is a sign of a bad digestion. * In an author it is a symptom of the same infirmity.

2. If a man's studies are dry, his compositions will be insipid. Distil a bone, and you will have a quantity of water.

3. He, that would write well in any tongue, must follow this counsel of Aristotle;—to think with the learned, but speak with the common

people, that these may understand, and those approve him.—Ascham, p. 57.

4. Aptness, knowledge, and use make all things perfect; but they must join forces, or nothing will be well done. The first is the gift of God; the second we must have from others; the third we attain by our own diligence and labour.—p. 117.

5. The same arguments are quite different in their effects, when drawn up and urged by a man of genius. They go farther, and pierce deeper, like the shafts of Hercules, which, Hesiod tells us, were winged with eagles' feathers.

6. He, who would excel in any thing (oratory *c.g.*) must not servilely copy any one orator throughout, but from different persons select the accomplishments for which they are severally eminent.

7. It was Cicero's opinion, that he, who would speak well, must write much :

Caput autem est, quod (ut verè dicam) minimè facimus, (est enim magni laboris, quem plerique fugimus) quàm plurimùm scribere.—De Orat.—

But the principal point is one from which most of us shrink, on account of the labour that attends it ; I mean frequent and much composition.

8. Depth of sentiment, illustrated by a bright

imagination, is like the sea when the sun shines upon it and turns it into an ocean of light.

9. Illustrations are peculiarly beautiful, where they are fetched from something near akin to the subject which they are employed to adorn: as *e.g.* Sprat's observations on the age of learning among the Arabians—"Methinks that small spot of civil
 " arts, compared to their long course of ignorance
 " before and after, bears some resemblance with
 " the country itself; where there are some few
 " little vallies, and wells, and pleasant shades of
 " palm trees; but those lying in the midst of deserts
 " and unpassable tracts of sand." *Hist. of Roy. Soc.* p. 45.

10. Zeuxis, the famous painter, before he sat down to a picture, used to animate his fancy by reading some passage in Homer relative to his subject.—A good hint to those who are about to compose in prose and verse.

11. Every man has a certain manner and character in writing and speaking, which he spoils and loses by a too close and servile imitation of another; as Bishop Felton, an imitator of Bishop Andrews, observed—"I had almost marred my own natural
 " trot, by endeavouring to imitate his artificial
 " amble."—Wanley, 647.

12. It was a rule with Archbishop Williams, to give himself some recreation before he sat down to compose, and that in proportion to the importance of the composition.—See his life in Lloyd's Worthies, p. 379.—Dr. H. More, after finishing one of his most laborious and painful works, exclaimed—" Now, " for these three months, I will neither think a " wise thought, nor speak a wise word, nor do an ill " thing."—Life in the Biog. Dict.

13. In an oration, one would wish that the whole should be well composed, and suitable to the dignity of the subject. But let the progress to what is great and brilliant be gentle and gradual. Such is the rule and method of Nature in all her works, At the first dawning of the brightest day that ever shone, light and darkness were scarcely distinguishable. Lawson, 380.

14. In compositions, young writers produce the most, but old ones the best, as Lord Bacon observes of grapes.—" The vine beareth more grapes " when it is young; but grapes that make better " wine when it is old; for that the juice is better " concocted."

15. Style should resemble the atmosphere of Italy, which " embellishes all objects by shewing " them with clearness; for which reason, its gulfs, " its woods, its cascades, and its meads, have a

“ grace unknown beneath other skies.” M. Sherlock’s Letters, p. 21.

16. The author of Hudibras had a commonplace-book, in which he had repositied, not such events or precepts as are gathered by reading ; but such remarks, similitudes, allusions, assemblages, or inferences, as occasion prompted, or meditation produced ; those thoughts that were generated in his own mind, and might be usefully applied to some future purpose. Such is the labour of those who write for immortality. Johnson, 1. 288.

17. Augustus loved correctness and accuracy in all his compositions, and never delivered his mind on any serious matter, even in his own family, without memorials or written notes. Ferguson, Rom. Hist.—A method practised and recommended by Bolingbroke and Chesterfield, to attain a habit of correctness in speaking.—So Bishop Atterbury of *writing*, “ Let nothing, though of a trifling nature, “ pass through your pen negligently.” Letters, 1. 118.

CONSCIENCE.

1. A MAN reproached with a crime of which he knows himself to be innocent, should feel no more

uneasiness than if he was said to be ill when he felt himself in perfect health.

2. When Cleomenes was on the point of taking a bribe from Aristagoras, his virtue was preserved by his daughter, a child of nine years old, who exclaimed, "Fly, father, or this stranger will corrupt you."—Conscience would often perform this office for us, if we would attend to its admonitions.

3. The same power (conscience) should do for us, respecting our passions and appetites, what an attendant was ordered every day at dinner to do for Darius, after the burning of Sardis, respecting his enemies—cry out, *Remember the Athenians.*

CONTENTMENT.

1. WHEN Christ bade us limit our cares to the day that is passing over us, he consulted our natural quiet no less than our spiritual welfare; since the chief sources of most men's uneasiness are chagrin at what is past, and forebodings of what is to come. Whereas, "what is past ought to give us
 " no uneasiness, except that of repentance for our
 " faults; and what is to come ought much less to
 " affect us, because, with regard to us and our
 " concerns, it is not, and perhaps never will be."

2. Plutarch, speaking of that inviolable friendship which subsisted between Pelopidas and Epaminondas, says, "The true and only cause of this excellent conduct was their virtue, which kept them, in all their actions, from aiming at *wealth* and *glory*, which fatal contentions are always attended with *envy*; but being both equally inflamed with a divine ardour to make their country prosperous and happy by their administration, they looked upon each other's success as their own."

3. In general, as he observes, among the Grecians, the personal enmity borne by great men of the same city to each other, exceeded that which they bore to the enemies of their country.—The same passions have operated in the same manner, among Christians; of which we have a remarkable instance at the siege of Constantinople by Mahomet II. when such was the animosity subsisting between the Greeks and Latins, within the city, that one of the former declared, he had rather see a Turk's turban in Constantinople than a Cardinal's cap.

4. When old Dioclesian was called from his retreat, and invited to resume the purple, which he had laid down some years before, "Ah! (said he)

“ if you could see those fruits and herbs at Salona,
 “ which I cultivate with my own hands, you would
 “ never talk to me of empire.”

CONVERSATION AND COMPANY.

1. DR. ARBUTHNOT, in his book upon Aliment, tells us, (p. 7.) that, “ in general, whatever
 “ be the state of the *tongue*, the same is that of
 “ the inward coat of the *stomach*.” For which
 reason physicians look at one to discover the foul-
 ness of the other. What propriety is there in that
 axiom of our Lord, “ Out of the abundance of
 “ the *heart* the *mouth* speaketh !”

2. A man's *countenance* should be well watched
 by him who would know his mind ; for, in spite of
 all endeavours, one will very often be the index of
 the other. See Collier on the Aspect: Essays, ii.
 121.

3. A man's real sentiments often discover them-
 selves by *words* spoken on a sudden, in drink, in
 anger, in pride, in grief.

4. The deepest designs are sometimes made
 manifest by *deeds* of kindness done, without a
 visible cause, to a man or to his dependents, se-
 cretly to gain him or them from him.

5. Wise and reserved men are best expounded by knowing the *ends* they have in view, as such work uniformly on a preconcerted plan; but weak and simple persons by their *natures*, because they do many things absurdly, and without reason; as one, who had been a Pope's nuncio in a certain kingdom, when, upon his return, his opinion was asked with regard to a successor, gave his advice, "That in any case his Holiness should *not* send " one too wise; because," said he, "no wise man " would ever imagine what they in that country " were like to do."

6. You will best learn a man's weaknesses and faults from his enemies, his virtues and abilities from his friends, his hours and customs from his servants, his sentiments and opinions from his confidants.

7. It is expedient to have an acquaintance with those who have looked into the world, who know men, understand business, and can give good intelligence and good advice when they are wanted.

8. Knowledge is to be obtained from some men by being free and talkative, which provokes them to be so too; from others by reservedness and taciturnity, which induce them to trust and deposit their secrets with us.

9. In all conferences and negotiations a watchful and present wit is necessary, to promote the main matter, and yet observe incidental circumstances; as Epictetus gives it in precept, that every philosopher should say to himself, "I will do this also, and yet go on in my course."

10. Of other men's affairs it may be sometimes useful to know much, but it is always necessary to say little.—The emptiest of all characters is a busy-body :

Της πολυπραγμοσύνης ουδεν πικραιτερον αλλο.

11. It is difficult to account for the choice which some men make of their companions. Lycas, the Peripatetic, had a goose that lived with him, walked with him, attended him upon all occasions, and, when it died, was buried as a brother, with burial *philosophic*.—See Ælian. de Animal. lib. vii. c. 36.

12. Great abilities and fine accomplishments are often concealed under the most unpromising appearance; as travellers have observed, that the mountains which contain within them mines of gold, silver, and precious stones, are generally barren.

13. Among the Athenians, the greatest festal pleasure consisted in a flow of learned, sprightly and polite conversation, as agreeable, in a word,

as useful and interesting. The Banquet of Plato and that of Xenophon give us a model of the ordinary table-talk of the Athenians; and it was thus that they prevented the two extremes of licentious mirth and irksome weariness, which preside but too often at most long meals. Goguet, xi. 225.

14. Compliments uttered *pro forma*, by those that hate one, bring to mind the ceremonies used in Spain, where a captain never corrects his soldier without first asking his leave, and the Inquisition never burns a Jew without making an apology to him.

15. A man should be very well established in faith and virtue, who attempts to reclaim a witty and agreeable profligate: otherwise, he may become a convert instead of making one. Chapelle, a person of this character, was met one day in the street by his friend Boileau, who took the opportunity of mentioning to him his habit of drinking, and the consequences of it. Unfortunately, they were just by a tavern. Chapelle only desired they might step in there, and promised he would listen patiently and attentively. Boileau consented; and the event was, that about one in the morning, they were carried home, dead drunk, and in separate coaches.

16. " I am no niggard according to my ability to impart what I know ; but it is where I find some appetite : otherwise my most familiar friends, some of them, are as ignorant of my notions as any stranger ; for if they discover no stomach, I use not to examine them, no not to offer them ; and it would be in vain.—*Pauci enim inviti discunt. Few learn against their will.*"—*Mede*, 811.—So again, 815.—" I am not unwilling to communicate to you most of my tow, [material —from *tow* or *hemp*, for ropes] because I perceive you make some account of them ; for in the university where I live, I know not a second man that understands any thing concerning such mysteries, or desires to be made acquainted with them."

17. I have somewhere met with an observation, that conversation, in the first part of the morning, is like a *dram* ; it heats, and hurries, and muddles, and incapacitates for business, which should therefore be entered upon, previously to visiting and chit-chat, with a mind calm, and cool, and undisturbed.—I believe this is true.

18. Never *speak*, but when you have something to *say*—" Wherefore shouldest thou run, seeing thou hast no tidings ?"—See Bishop Butler's excellent Sermon on the *Tongue*.

COUNCIL.

1. WHAT Gregory Nazianzen says of ecclesiastical Synods, in his tract *de Differentiis Vitæ*, is remarkable: "*Mihi certum est deliberatumque, nunquam posthac anserum aut gruum temerè inter se pugnantium synodis interesse.*"—"On this point my resolution is fixed, never again to be present at synods of geese and cranes, employed solely in fighting with each other."—And so Procopius, "*Se nullius synodi felicem vidisse exitum*"—"That he had never seen good consequences result from a synod."

2. Wise men, when they meet together in numbers, sometimes make foolish determinations. Montesquieu, in his *Persian Letters*, speaking of the quarrel of Ramus, which obliged the legislature of France to interpose, says—"It looks as if the heads of the greatest men *idiotized*, when they meet together." Letter cix.—The truth, perhaps, is, that interest, bashfulness, indolence, or some other cause, occasions men, who could give the best opinions, to withhold them, and yield to those of others more forward and domineering.—See Jortin on the various Motives by which the several Members of an Ecclesiastical Council may

happen to be actuated. Remarks on Eccl. Hist. ii.
185.

COURAGE OF DIFFERENT SORTS.

WHEN Pelopidas was cited to be tried, that valour, which was haughty and intrepid in fight, forsook him before his judges. His air and discourse, timid and low, denoted a man who was afraid of death. Contrary behaviour of Epaminondas.

CRITICISM LITERAL.

1. "I AM almost tired of it," said Mr. Bryant to me, May 21, 1785. "It is often employed in removing little inequalities on the surface, when "I want to have a *shaft* sunk, and the rich *ore* "drawn forth from the mine within." He had been mentioning the new editions of Apollodorus, Virgil, &c. by the Germans, Heyne, &c.—May not the same observation be applied to *some* of the notes by Lowth, Blayney, and Newcome, on the SS. and to the *generality* of the various readings amassed by Kennicott?

2. Critics, by their severity, infest authors, as the African ants do the Negroes; but like them

answer one good purpose, by destroying all the carrion.

CUDWORTH.

HIS Collections for the remaining part of his Intellectual System, and Daniel's Weeks, in 3 vols. folio, after many adventures and mutilations, were lodged in the British Museum.—See an account of this matter in Crit. Review for May 1783, p. 391. Sold by Lord Masham, pillaged by Dodd as Locke's, and thrown into a garret by Davis. The fate of posthumous writings is treated by Johnson in one of his papers; whence he deduces an argument for a man's working up his materials, and publishing them himself; not *collecting* in infinitum, and then leaving those collections to be employed by the cook of his executor in singeing a goose.

DEATH.

1. THERE is something very affecting in the words spoken by the gallant Sir Philip Sidney to his brother, just before his death, occasioned by a wound received in battle—" Love my memory, " cherish my friends; but, above all, govern your

“ will and affections by the will and word of the
 “ Creator; in me beholding the end of this world,
 “ with all her vanities.”

2. Saint Aldegonde, a protestant in the Low Countries, when imprisoned under the Duke of Alva, tells us that “ for three months together he re-
 “ commended himself to God every night, as if
 “ that would be his last; the Duke having twice
 “ ordered him to be put to death in prison.”—
 Ought not every man to do this, as no man can be certain he shall awake on the morrow?—Gen. Dict.

3. In the journey of life, as in other journies, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.

4. The learned Grotius, at the approach of death, would gladly have exchanged all his learning and honour for the plain integrity of one Jean Urick, a devout poor man, who spent eight hours of his time in devotion, eight in labour, eight in sleep and other refreshments.—“ *Proh ! Vitam perdidì*
 “ *operosè nihil agendo !*”—“ Alas ! I have wasted
 “ my time in being very busy and doing nothing !”
 —See Doddridge, Fam. Expos. sect. 14.

5. We often indulge a melancholy pleasure, in

thinking that we shall be remembered, and regretted, after our death. How little is to be built on such imaginations, we may learn from the example of Queen Elizabeth, who, when she had closed a long and glorious reign with her life, "was in four days' time as much forgotten, as if she had never existed, by all the world, and even by her own servants."—See Carte's Hist. iii. 708.

6. When Gesner found his last hour approaching, he gave orders to be carried into his *study*, that he might meet death in a place which had been most agreeable to him all his life.

7. When Mr. Paschal observed any of his friends to be afflicted at seeing the sickness and pain he underwent, he would say—"Do not be so concerned for me. Sickness is the natural state of a Christian, because by it we are what we ought always to be, in a state of suffering evils, mortified to the pleasures of sense, exempt from all those passions which work upon us as long as we live, free from ambition or avarice, and in a constant expectation of death. And is it not a great happiness to be by necessity in that state one ought to be in, and to have nothing else to do, but humbly and peaceably to submit to it?"—This is a noble, a just, a comfortable speculation.

8. It was a saying among the Brachmans, that our life ought to be considered as a state of *conception*, and death as a *birth* to a true and happy life.—This thought seems just, and capable, on the Christian plan, of being improved into a curious and useful speculation.—See Biograph. Dict. art. *Gymnosophists*.

9. When we rise fresh and vigorous in the morning, the world seems fresh too, and we think we shall never be tired of business or pleasure. But by that time the evening is come, we find ourselves heartily so; we quit all its enjoyments readily and gladly; we retire willingly into a little cell; we lie down in darkness, and resign ourselves to the arms of sleep with perfect satisfaction and complacency.—Apply this to youth and old age, life and death.

10. Apply to the death of an afflicted Christian the beautiful lines of the poet, on the heartfelt pleasure of finding oneself at home, after a toilsome journey:

O quid solutis est beatius curis?
 Quum mens omnis reponit, ac peregrino
 Labore fessi venimus larem ad nostrum,
 Desideratoque acquiescimus lecto.—
 Hoc est, quod unum est pro laboribus tantis.

11. Young, healthy, and strong as we may now

be, yet a little while, and we shall become qualified to join the chorus of the Spartan old men ;

Ἀλλὰ πῶς ἡμεῖς ἀλκιμοὶ παῖδες.—

12. When sickness and sorrow come upon a Christian, and order him to prepare for death, he should be able to say, in the words of *Æneas*,

*Nulla mihi nova nunc facies inopinaque surgit.
Omnia præcepi, atque animo mecum ante peregi.*

ÆN. lib. vi. 104.

. No terror to my view,
No frightful face of danger, can be new.
Inur'd to suffer, and resolv'd to dare,
The fates, without my pow'r, shall be without my care.
DRYDEN, 155.

13. Adeon' rem rediisse, ut, qui mihi consultum esse optumè velit, *PATREM* extimeſcam, ubi in mentem ejus *ADVENTI* venit? Quod ni fuisset incogitans, ita eum expectarem ut par fuit!—*PHORM.* act. 1. sc. 3.

Is it come to this?
My father, Phædria!—my best friend!—that I
Should tremble, when I think of his return!
When, had I not been inconsiderate,
I, as 'tis meet, might have expected him!

COLMAN.

14. Cum tuba magna sonum dederit, cum venerit hora
Judicii, inter oves da mihi, Christe, locum.
Sis mihi, sis *Jesus*, ne me maledictio tangat;
Dulcis in aure sonet vox, “Benedicte, veni!”

DIETERIC. ii. 581.

15. A Christian may say of death, what Orestes, in Sophocles, says of the report of being dead :

Τι γὰρ μοι λυπεῖ τοῦτ' οὐ' αὖ λόγῳ θάνατος,
Ἐργασίη σῶσαι, καὶ ζῆλον ἔσθαι κλέος ;

ECTRA, 59.

Why should this grieve me, that in words I die,
When I in deeds am saved, and by them rais'd
To glory ?

POTTER.

16. They, who have done much, pride themselves in a short epitaph ; they, who have done little, in a long one.

17. The different ranks and orders of mankind may be compared to so many streams and rivers of running water. All proceed from an original small and obscure ; some spread wider, travel over more countries, and make more noise in their passage, than others ; but all tend alike to an ocean, where distinction ceases, and where the largest and most celebrated rivers are equally lost and absorbed with the smallest and most unknown streams.

18. *Immaturo peris ; sed tu felicior annos
Vive tuos, conjux optime, vive meos.*

I died untimely ; happier doom be thine ;
Live out thy years, dear husband ! live out mine.

19. *On viewing the Deanry House, by Dr. Smith, late Dean of Chester.*

Within this pile of mould'ring stones
The Dean hath laid his wearied bones ;

In hope to end his days in quiet,
 Exempt from nonsense, noise, and riot ;
 And pass, nor teas'd by fool nor knave,
 From this still mansion to his grave.
 Such there, like richer men's, his lot
 To be in four days' time forgot.

See his Poetic Works and Life.

20. It is an evil disposition in some men to revile and publish the faults of those who are no longer alive to answer for themselves. It is the disposition of vultures, jackalls and hyenas, who prey upon carcasses, and root up the dead.

DESPAIR.

THE most tremendous circumstance recorded of that most dreadful scourge the plague of Athens is, that the instant a person was seized he was struck with despair, which quite disabled him from attempting his cure.

DEVOTION.

1. HE, who seldom thinks of heaven, is not likely to get thither ; as the only way to hit the mark is to keep the eye fixed upon it.

2. The soldier, saith Xenophon, who first serves God, and then obeys his captain, may confidently

hope to overcome his enemy.—The case is the same in spirituals.

3. The Vestal Virgins were wont to spend ten years in learning their religion, ten years in practising it, and ten years in teaching the young Vestals.

4. He, who hath his thoughts about him, can enjoy no bodily pleasure while he thinks his soul is in danger of hell fire. But the reflection that all is right with respect to another world doubles every joy we can taste in this. As Livy tells us of Paulus Æmilius, who had vanquished Perseus, but for a while thought he had lost his son Scipio—*Ne sincero gaudio frueretur, cura de minore filio stimulat.* When his son returned alive and well, *Tunc demum, recepto sospite filio, victoriæ tantæ gaudium consul sensit.* Lib. xlv. sect. 44.—His anxiety respecting his youngest son prevented his satisfaction from being complete. But, when his son returned alive and well, then at last the Consul opened his mind to the full enjoyment of so great a victory.—The pleasures of sense are pleasures only to the virtuous, and the Christian, after all, turns out to be the true Epicure.

5. Boerhaave, through life, consecrated the first hour after he rose in the morning to meditation and prayer; declaring, that from thence he derived

vigour and aptitude for business, together with equanimity under provocations, and a perfect conquest over his irascible passions. "The sparks of calumny," he would say, "will be presently extinct of themselves, unless you blow them—"

(*"Spreta exolescunt; si irascere, ignita videntur."*)

"and therefore, in return, he chose rather to commend the good qualities of his calumniators (if they had any) than to dwell upon the bad."—
Life, p. 53.

6. To our Saviour and his commands may be applied, with propriety, what Hamlet, in Shakspeare, says of the injunctions of his father's ghost—

.....Remember thee!—

Yea, from the table of my memory

I'll wipe away all trivial fond records,

All saws of books, all forms, all pressures past,

That youth and observation copied there;

And thy commandment all alone shall live

Within the book and volume of my brain,

Unmixt with baser matter.—

7. To one who knows much of religion, and practises little, may be applied what Milton says of Satan perched on the tree of life—

.....Nor on the virtue thought

Of that life-giving plant, but only us'd

For prospect, what, well us'd, had been the pledge

Of immortality; so little knows

Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.

P. L. iv. 196.

8. Lord Astley, before he charged, at the battle of Edgehill, made this short prayer—"O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!" There were certainly, says Hume, much longer prayers said in the parliamentary army; but I doubt if there was so good an one. Vol. vii. p. 65.

9. The divine, who spends all his time in study, and contemplation on objects ever so sublime and glorious, while his people are left uninstructed, acts the same part the eagle would do, that should sit all day staring at the sun, while her young ones were starving in the nest.

10. Dr. Ogden's secret for rendering the commandments easy is—LOVE. The saying of Madam Chevreuse is true in the *highest* sense. "Without love, you can never rely on the heart of a person at a minute's warning; you can never inspire it with that fervour and vivacity so necessary in whatever you wish to obtain."

11. Apply to the BIBLE these two lines of Tibullus;

Te spectem, suprema mihi cum venerit hora,
 Te teneam moriens, deficiente manu!

and the following of Pythagoras ;

ΤΑΥΤΑ ΠΟΝΗ, ΤΑΥΤ' ΕΜΕΛΙΣΤΑ, ΤΑΥΤΑΙ ΧΡΗ ΙΕΡΑΙ ΕΙ,
ΤΑΥΤΑ ΕΙ ΤΗΣ ΘΕΗΣ ΑΓΟΗΣ ΕΙΣ ΙΧΝΑΙ ΘΗΟΥ.

12. Aben Ezra, on Exod. xxxviii. 8. extols the generosity of those women who devoted to the construction of a holy vessel (the laver) those utensils of self-love (their brazen mirrors) for which the persons of their sex have so great an inclination, and who showed, by such a sacrifice, that they preferred the service of God to the pleasures and vanities of the world.—Saurin, Diss. 466.

Thomas Aquinas's Prayer before Study.

Ineffably wise and good Creator, illustrious original, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that two-fold darkness, under which I was born, of sin and ignorance. Thou, that makest the tongues of infants eloquent, instruct, I pray thee, my tongue likewise ; and pour upon my lips the grace of thy benediction.

Give me quickness to comprehend, and memory to retain ; give me happiness in expounding, a facility in learning, and a copious eloquence in speaking.

Prepare my entrance on the road of science, di-

rect me in my journey, and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.—See the Latin.

DISPUTATION.

1. DISPUTATION makes us ready and expert in using the knowledge we have, but sufficeth not for the acquisition of more. It is *exercise*, but not *food*.—Hist. of R. S. p. 18.

2. It is but too much a custom to give ill names to those who differ from us in opinion. Dr. Hammond mentions, as a humorous instance of it, that when a Dutchman's horse does not go as he would have him, he in great rage calls him an *Arminian*.

DUELLING.

FROM the Will of Colonel Thomas, dated London, September 3, 1783.

“ I am now called upon, and, by the rules of
 “ what is called honour, forced into a personal
 “ interview with Col. Gordon. God only can
 “ know the event ; and into his hands I commit
 “ my soul, conscious only of having done my duty.

E

“ In the first place I commit my soul to Almighty
 “ God, in hopes of his mercy and pardon for the
 “ irreligious step I now (in compliance with the un-
 “ warrantable customs of this wicked world) put
 “ myself under the necessity of taking.”

ECCLESIASTICUS.

THE late Sir Edward Dering used to say, “ He
 “ did not pretend to understand much of the Bible,
 “ but he was sure the gentleman who wrote that
 “ book knew the world as well as any man that
 “ ever lived in it.” Sept. 29, 1782. There is more
 good sense, and are better precepts for the con-
 duct of life, than in all the morality of the heathen.
 Dr. Campbell, Biog. Brit. iii. 215.—It is pity but
 a small and fair edition of the Greek were printed
 for the use of scholars and preachers.

ECSTASIES.

THERE is a set of Mahometan heretics, who ex-
 cuse themselves from going the pilgrimage to Mecca,
 affirming, that the purity of their souls, their sub-
 lime contemplations, &c. shew them Mecca and Ma-
 homet's tomb, without stirring out of their cells.—
 They are called Ebrbuharites.

EDUCATION.

1. So important a concern did the right education of children appear to Augustus Cæsar, that, when master of the world, he himself attended to that of his grandchildren. *Nepotes et literas, et alia rudimenta, per se plerumque docuit: ac nihil æque laboravit quam ut imitarentur chirographum suum. Neque cœnavit una, nisi ut imo lecto assiderent: neque iter fecit, nisi ut vehiculo antirent, aut circa adequarent.* Sueton. August. 64. Ernest.—He himself instructed his grandsons in the rudiments of literature and science, and was peculiarly assiduous to teach them to imitate his own hand writing. They always supped in his company, and were placed on the lowest couch; and on all his journies they either preceded him in another carriage, or rode on horseback by his side.

So in the same place, with respect to the girls—*Filiam & neptes ita instituit, ut etiam lanificio assuefaceret, vetaretque loqui aut agere quidquam, nisi propalam, & quod in diurnos commentarios referretur.*—His daughter and grand-daughters by his direction were carefully taught to spin; and they were habituated to speak and act on all occasions so openly, that every word and deed might be entered in a journal.

2. The Neapolitan jockies break in their colts with so rough a hand, and such want of temper, that the animal's spirit is quite beaten down : I once saw one thrown down by a brutal fellow, and almost strangled.—Travels in the Sicilies.

3. Such is the force of education and habit, that there is hardly a quaker to be found, young or old, who has not the command of the irascible passions. Why can it not be so with others ?

4. " In the schools of philosophy anciently," says Goldsmith (i.339.) " were taught the great maxims " of true policy ; the rules of every kind of duty ; " the motives for a true discharge of them ; what " we owe to our country ; the right use of authority ; " wherein true courage consists ; in a word, the qualities that form the good citizen, statesman, and " great captain ; and in all these Epaminondas excelled."—See his character there drawn, for eloquence, knowledge, modesty : he knew not what it was to be ostentatious. Spintherus said of him, " he had never met with a man, who knew more or " spoke less."—O that our young statesmen and officers would copy him !—Agesilaus, himself a great commander, seeing him passing at the head of his infantry, after having attentively considered and followed him with his eyes a long time, could not help

crying out, in admiration of him, *O the wonder-working man!*

5. Indulgence, when shown in too great a degree by parents to children, generally meets with a bad return. It seems to awaken a strange malignity in human nature towards those who have thus *displayed* an injudicious fondness. Children delight in vexing such parents. There may be two reasons—1. It makes them feel foolish, to be so *cockered* and teased with kindness.—2. It discovers a weakness over which they can insult and triumph. But whatever may be the cause, it furnishes an argument to parents, why they should never practise this behaviour towards their children.—The present miseries of France arose under the government of a kind and indulgent monarch.

6. We are all in a state of education for the kingdom of heaven, *in statu pupillari*, upon earth: the education of our immortal spirits is our sole business. For this we are formed in the womb, and pass through the several stages of infancy, youth, and manhood. Studies of the school fit us for manhood; so manhood, and the several occupations consequent upon it, is a state of preparation for something else. Faith and practice are the end of wisdom and knowledge, and prepare us for the conversation,

society and intercourse of angels, as wisdom and knowledge prepare us for the conversation of men.

7. Milton's plan of education has more of show than value. He does not recommend those studies to boys, which, as Cicero says, *adoleſcentiam alunt*. Instead of laying a stress on such authors as open and enlarge a young understanding, he prescribes an early acquaintance with geometry and physics: but these will teach no generous sentiments, nor inculcate such knowledge as is of use at all times and on all occasions. Mathematics and astronomy do not enter into the proper improvement and general business of the mind—such sciences do not apply to the manners, nor operate upon the character. They are extraneous and technical. They are useful; but useful as the knowledge of his art is to the artificer. An excellent writer observes, we are perpetually moralists, but we are geometers only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physical knowledge is of such rare emergence, that one man may know another half his life, without being able to estimate his skill in hydrostatics or astronomy: but his moral and prudential character immediately appears. Those authors therefore are to be read at schools,

that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians. (Warton, 117.)—Milton afterwards reasoned better on this subject, P. L. viii. 191.

EIDER.

THIS is a bird in Iceland. It lays most eggs in rainy weather: as soon as the young ones are out of the egg, the mother leads them to the shore: when they come to the water side, she takes them upon her back, and swims with them for the space of a few yards, when she dives, and the young ones, who are left floating on the water, are obliged to take care of themselves. So the parent carries children into the world, *dives*, and leaves them to combat with its waves.—Van Troil's Letters.

ELOQUENCE.

FOR the difference between Cicero's eloquence and that of some who styled themselves *Attic*, dealing in short sentences and turns, like Pliny afterwards, see Middleton's Life of Cicero, iii. 332.—Is there not at this time a similar decline in England from

the true, nervous flowing eloquence—particularly of the pulpit? Dr. *Blair* is the *Pliny*.

EMPLOYMENT.

1. EMPLOYMENT is the best cure for *grief*; as Tacitus tells us of Agricola, that, when he had lost his son, *in luctu bellum inter remedia erat*—he resorted to war as a remedy against grief. In *Vitâ*, sect. 28.

2. Cheerfulness is the daughter of *employment*; and I have known a man come home in high spirits from a funeral, merely because he had had the management of it.

3. Anxiety and melancholy are best dispelled and kept at a distance by *employment*. On the day before the battle of Pharsalia, Plutarch tells us, when dinner was ended in the camp, while others either went to sleep, or were disquieting their minds with apprehensions concerning the approaching battle, Brutus employed himself in writing till the evening, composing an epitome of Polybius.

ENEMIES.

THE use to be made of their revilings, &c. is thus set forth by bishop Taylor: "Our enemies

" perform accidentally the office of friends: they
 " tell us our faults, with all their deformities and
 " aggravations: they offer us affronts, which exercise
 " our patience, and restrain us from scandalous
 " crimes, lest we become a *scorn and reproof to*
 " *them that hate us.* And it is not the least of
 " God's mercies, that he permits enmities among
 " men, by means of which our failings are reprov'd
 " more sharply, and corrected with more severity
 " and simplicity than they would otherwise be.
 " The gentle hand of a friend is more apt to bind
 " our wounds up, than to probe them and make
 " them smart."—See Life of Christ, fol. p. 541.

ENVY.

ENVY pines at the applauses which virtue receives; as Plutarch tells us, that when Titus Flaminius, by conquering Philip, had restored the Grecian cities to their freedom, the acclamations of the people assembled at the celebration of the Isthmian games caused the crows, as they were flying over the stage, to drop down dead upon it.—In Vita Flaminia.

EPAMINONDAS.

HIS HUMILITY AND PATRIOTISM.

HIS enemies, jealous of his glory, with a design to affront him, caused him to be elected the city scavenger. He accepted the place with thanks, and declared, that, instead of deriving honour from his office, he would give it dignity in his turn.—I dare say kennels never were so well scoured before.

EVIL.

ORIGIN OF IT.

1. THE philosophers of old saw the world overflowed by a torrent of corruption, as the Egyptians beheld their country every year deluged by the Nile. Both were equally to seek for the spring head and cause of these effects.

2. The ancient philosophers speak of man's degeneracy, with its consequences, in a much better way than many, who pretend to be friends to reason and to Christ, but are so to neither, while they make it their business to extenuate the fall of man, and the corruption introduced thereby into human nature. See some wonderful citations in Orig. Sacr. iii. 3.

EULER.

EULER lived at Petersburg during the administration of Biron, one of the most tyrannical ministers that ever breathed. On the philosopher's coming to Berlin, after the tyrant's death, the late Queen of Prussia, who could hardly get a word out of him, asked him the reason of his silence.—“ Because,” said he, “ I come from a place where if a man says a word he is hanged.”

EURIPIDES.

MANY of the Athenians, during their captivity at Syracuse, owed the good usage they met with to the scenes of Euripides, which they repeated to their captors, who were extremely fond of them. On their return they went and saluted that poet as their deliverer, and informed him of the admirable effects wrought in their favour by his verses. Scarce any circumstance could be more pleasing and flattering than this testimony.

EXERCISE.

THE most common cause of fatness is too great a quantity of food, and too small a quantity of mo-

tion ; in plain English, gluttony and laziness. I am of opinion, that spare diet and labour will keep constitutions, where this disposition is strongest, from being fat. You may see in an army forty thousand foot soldiers without a fat man amongst them : and I dare affirm, that by plenty and rest twenty of the forty shall grow fat. —Arbuthnot.

FACTION.

WHILE a faction entertain their old principles, it is folly to suppose they will not, when opportunity serves, return to their old practices. *Quæro, quid facturi fuissetis? Quanquam quid facturi fueritis non dubitem, cum videam quid feceritis.* Cic. pro Ligario. The fine lady will be the *cat* she was, when a *mouse* runs before her.

FAITH.

1. IN the affairs of this world, as husbandry, trade, &c. men *know* little and *believe* much. In the affairs of another world, they would know every thing, and believe nothing.

2. If we are rationally led, upon clear principles and good evidence, to believe a point, it is no ob-

jection that the point is mysterious and difficult to be accounted for. A man in his senses will not deny the phænomenon of the harvest moon, because he cannot solve it.

3. When the Jews attribute the miracles of our Saviour to the power of magic, they prove the facts, without disproving the cause to which we ascribe them.

4. Enthusiasts require *assurance*, and philosophers will be content with nothing less than *demonstration*. But how is it in the affairs of common life? The soldier does not ask a demonstration, whether, in the day of battle, he shall be crowned with victory, or covered with disgrace; but, fearing the worst, and hoping the best, he minds his duty: the merchant does not want a demonstration concerning the returns of his trade: the husbandman cannot promise himself a plentiful crop, proportioned to his labour and industry. No man can assure himself that he shall see another day: but every one minds his business as if he knew for certain that he should: and he would be thought a downright madman that acted otherwise.

5. Faith is reckoned for a virtue, and rewarded as such, because, though it be an assent of the understanding upon proper evidence, the will hath a

great share in facilitating or withholding such assent. For the strongest evidence will be nothing to him who does not enquire diligently after it, judge honestly and impartially of it without passion or prejudice, and frequently consider and reflect upon it from time to time through life, that it may produce its fruits, and be a principle of action. These are acts of the will, in a man's power to perform or not to perform, and therefore rewardable. On the performance or non-performance of these, not on the evidence, which is always the same, it depends, whether a man shall believe, or not: and here we must look for the true reasons why one man is a Christian, and another an Infidel.

6. Rational evidence may satisfy men's minds of the truth of a doctrine, but it is grace which must bring them to obey and adhere to it, by convincing them of its excellence, by subduing the desires and affections that militate against it, and so improving an *historical* into a *saving* faith.

7. "Experience (saith Mr. Hume) is our only guide in matters of fact." Doth he mean our own experience or that of others? If our own, we are to believe nothing but what we ourselves have seen parallel instances of; if that of others, we de-

pend for that upon *testimony*, which alone informs us, there has been in past ages an established order and course of nature, and at certain times a violation or suspension of them.

8. There are many people who cannot see: there are more, perhaps, who will not. It is remarked of the elder Scaliger, that, in his confutation of Cardan, he would not read the second edition of the book *de Subtilitate*, in which were made a great number of corrections, lest he should be deprived of many occasions of triumphing over his adversary. Gen. Dict. Scaliger.—See another instance in Jones's Essay, p. 191.

9. Infidelity is often punished with credulity. The prediction of a mad life-guard-man was attended to in London by those who never heeded the prophecies of Isaiah, or Jeremiah; and an impudent mountebank sold a large cargo of pills, which, as he told the people, were *excellent against earthquakes*.

10. The deist will not believe in Revelation till every difficulty can be solved. The atheist will not believe in the being of a God, but upon the same terms. They must both die in their unbelief. They should believe upon sufficient evidence, and trust God for the rest. The atheist

e. g. cannot reconcile the notion of a God with the existence of evil. But there is sufficient evidence for the existence of both. Here let us rest : God has his reasons for permitting evil, or he would not have permitted it. If he has been pleased to discover them in his word, or if we can discover them by a view of things, well : if not, still, reasons there are ; and, what we cannot know now, we shall know hereafter.

11. No *cloud* can overshadow a true Christian, but his faith will discern a *rainbow* in it.

12. First Tim. iv. 6. *Nourished up in the words of faith.*—“ It is one thing for a man to enlighten his understanding, to fill his imagination, and to load his memory ; and another to nourish his heart with it. A man nourishes himself with it, if he live upon it ; and he lives upon it, if he change it into his own substance, if he practise it himself, if he render it proper and familiar unto himself, so as to make it the food and nourishment with which he ought to feed others.” —Quesnel in loc.

FALSE LEARNING.

1. SOME people rate the modern improvements in religious knowledge by the volumes of metaphy-

sical subtilties written upon the subject; as the Emperor Heliogabalus formed an estimate of the greatness of Rome, from ten thousand pounds' weight of cobwebs which had been found in that city.

2. Two learned physicians and a plain honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of aliment, which proceeded to such a height, and was carried on with so much fury, that it spoiled their meal, and they parted extremely indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labour, and at evening received his wages. Is there not sometimes as much difference between the *polemical* and *practical* Christian?

3. Aristotle, in his Metaphysics, disputes against certain philosophers, who, it seems, held that a thing might *be*, and *not be*, at the same time.

4. Many parts of what is called *learning* resemble the man's horse, which had but two faults; he was hard to catch, and good for nothing when he was caught.—See Warton's Preface to *Theocritus*, p. 17.

.....Fools shall be pull'd

From wisdom's seat ; those baleful unclean birds,
Those lazy owls, who, perch'd near fortune's top,
Sit only watchful with their heavy wings
To cuff down new-fledg'd virtues, that would rise
To nobler heights, and make the grove harmonious.

Pierre, of lazy Senators, in Venice Preserved.

5. The science called Metaphysics seems never to have been of service to true religion, but only to have obscured and darkened its truths, which, under that cover, have often been stolen away by its enemies. May it not be compared to the *mist* or *fog*, described by Homer, as spread on the tops of the hills?

Παμμεσην ενι φιλαν, κλειστη δὲ τι νυκτος αμμου.—Il. γ. ll.

Swift-gliding mists the dusky fields invade,
To thieves more grateful than the midnight shade.

Pope's ll. b. iii. v. 17.

6. Superstition often leads to Atheism. Many Turks are Epicureans ; and in countries where Popery prevails, the *philosophers*, as they affect to call themselves, are running apace into Materialism. When a man has been cheated by a rogue pretending to honesty, he is apt too hastily to conclude, there is no such thing as honesty in the world.

7. Magic was originally nothing more than the application of natural philosophy to the production of surprising but yet natural effects. Chemists had opportunities of being best acquainted with the elements and their operations, and were the greatest magicians, and reputed conjurers.

8. Sir Henry Wotton ordered the following inscription to be put on his monument—

Disputandi pruritus ecclesiarum scabies.

The itch of disputation is the bane of the Church.

9. The same person being asked, if he thought a Papist could be saved? "You may be saved," replied he, "without knowing that."—An excellent answer to the questions of impertinent curiosity in religious matters.

10. Many persons spend so much time in criticising and disputing about the Gospel, that they have none left for practising it. As if two sick men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.

11. "Geo. Trapezuntius had a good portion of
" the spirit which prevailed among the learned of
" his times: proud, conceited, dogmatical, impa-

“tient of contradiction, and quarrelsome, he contributed, as much as any one, to falsify the maxim of Ovid—*Ingenuas didicisse, &c.*” Biog. Dict. —See instance of Laurentius Valle, Valesius, Scioppius, Scaliger, Cardan, and others.

12. Never (say the moderns) were the SS. so much studied, and so thoroughly explained, as at present. So, probably, said the Pharisees, and doctors of the law, when they crucified Christ. Refined criticisms on the sacred writings made the most fashionable branch of learning among the Jews, in comparison of which, profane literature was held in great contempt, and indeed, by many of their zealots, in great abhorrence—See Joseph. Antiq. lib. xx. cap. ult. § ult. Doddridge i. 317.—Our Lord “received not glory from men;” he never soothed the vanity of great and learned men, in order to obtain their favour. The Jews *searched the SS.* but it was in order to find in them their own fond fancies concerning temporal greatness, wealth and dominion.

13. Apply to the contrast between the salutary doctrines and beautiful imagery of Scripture on the one hand, and the noxious tenets and barren speculations of metaphysical scepticism on the other,

the following lines of Collins in his *Oriental Eclogues*—

Here, where no springs in murmurs break away,
Or moss-crown'd fountains mitigate the day,
In vain ye hope the dear delights to know,
Which plains more blest, or verdant vales bestow ;
Here rocks alone, and tasteless sands are found,
And faint and sickly winds for ever howl around.

Eccl. ii. Hassan's address to his camels travelling through the burning deserts of the East.

14. Apply to the case of a Christian what Pacatius says of Theodosius, and the treatment he received from Fortune—*Quem sceptro et solio destinaverat, nunquam indulgenter habuit: sed ut severi patres his quos diligunt tristiores sunt, ita illa te plurimis et difficillimis reipublicæ temporibus exercuit, dum aptat imperio.*—Fortune did not treat with kindness the man whom she had destined for the sceptre and the throne: but as severe parents are most harsh to the children whom most they love, so she prepared him for empire by the trials which she obliged him to sustain in the most difficult season of the republic.

15. Saurin, after mentioning some insignificant criticism upon which the commentators enlarge, makes the following very pertinent observation—

“ Such is the spirit of mankind, that they often
 “ consider slightly those great truths of the SS.
 “ upon which our whole religion is founded, expa-
 “ tiating into discussions upon matters of no rela-
 “ tion either to our duty or our happiness.” Diss.
 xxi. p. 181.—So again—“ It is amazing to find learn-
 “ ed men, who would blush to employ but a few
 “ minutes in studying the ornaments that are most
 “ in fashion in their own time, and who have yet
 “ the patience to devour immense volumes, to learn
 “ with great exactness those of the remotest age.”
 xx. 194.—See Law's *Christ. Perfect.* on this sub-
 ject. See Saurin, 504.

16. Metaphysical speculations are lofty, but frigid; as Lunardi, after ascending to an immense height in the atmosphere, came down covered with icicles.

17. Many fine books of religion and morality are already written. We are eager for more. But if we duly attended to the Gospel, should we want them? A single short direction from God himself is authoritative and decisive. A text would save us the trouble of reading many dissertations; and the time which we thus spend in learning, or rather, perhaps, pretending to learn, our duty, might be spent in practising it.

FAME.

PLACES in the Temple of Fame are a tenure, against which, of all others, *quo warrantos* are sure to be issued.

FLOWERS PROSCRIBED.

WHEN the Dutch patriots were rampant in 1787, flowers of an orange colour were proscribed; and the officers of justice were for some time employed in removing anemones and ranunculuses from the Hague. Their restoration was soon after effected by the Prussian troops.—See Bowdler's Letters, p. 43.

FORTITUDE.

1. **FREDERIC** the famous Duke of Saxony was playing at chess in his tent with his cousin and fellow-prisoner the Landgrave of Litchenberg, when a writ was brought him, signed by the Emperor, for his execution the next morning, in the sight of his wife and children, and the whole city of Wittenberg. Having carefully perused it, he laid it down as a paper of no concern, and saying to the

Landgrave, "Cousin, take good heed to your game," returned to his play, and gave him a check-mate.

2. It is a noble character which Ascham gives of the above mentioned Duke—"He thinketh no thing which he dare not speak, and speaketh nothing which he will not do."

3. Polybius relates, that when the battle was begun, which was to decide the fate of the Macedonian empire, Perseus basely withdrew to the city Pydne, under pretence of sacrificing to Hercules; "A god," says Plutarch, "that is not wont to regard the offerings of cowards, or grant such requests as are unjust; it not being reasonable, that he, who never shoots, should carry away the prize; that he should triumph, who sneaks from the battle; or he, who takes no pains, should meet with success. To Emilius's petition the god listened; for he prayed for victory with his sword in his hand, and was fighting at the same time that he implored the divine assistance."—An excellent hint for the Christian soldier to observe and improve upon.

4. "To stand in fear of the people's censure or common talk may argue a harmless and peaceable mind, but never a brave and truly heroic soul." Plutarch, 94.

5. The body's weakness often proves to be the soul's strength, and men are better Christians in sickness than in health : like the soldier in Antigonus's army, who, being naturally weak and sickly, was a very hero, till, out of regard for him, the king put him under the care of his physicians, who made a cure of him ; after which, he never appeared so fond of danger, or daring in battle, being delivered from that misery which made life a burden.—Plut. in Vit. Pelop.

6. A general in time of peace, a pilot in a calm, and a clergyman when people are in health, are of very little account. War, storm, and sickness cause them all to be sought to and confided in.

7. A Christian is a warrior by his profession, and has, through life, a succession of enemies to encounter. Lust attacks him in the days of his youth, ambition disquiets his riper years, and avarice infests his old age. His condition reminds one of that observation of Plutarch concerning the Romans of the first ages, that " if ever God designed that men " should spend their lives in war, they were the " men. In their infancy they had the Carthaginians to contend with for Sicily ; in their middle " age the Gauls for Italy itself ; and in their old " age they were obliged again to contend with the

“ Carthaginians and Hannibal.”—Vit. Marcell. ad init.

8. When a Christian beholds sickness (his last more especially) coming towards him, he should address it, as St. Andrew did the Cross, as that which he had long expected, and which would convey him to his blessed Master, by whose sufferings it had been sanctified. Let us also bear in mind, that even on the cross St. Andrew ceased not to instruct and admonish those around him. The words of a preacher, in such circumstances, never fail to make a deep and lasting impression.—*Ille verò, cum Crucem eminus intueretur, eam salutavit, hortatusque est, ut discipulum ejus, qui ei suffixus fuisset, exciperet ; eam dedicatam et consecratam esse Christi corpori, ejusque membris, quasi margaritis, ornatam ; diu eam defatigari ipsum expectando, quemadmodum Christum magistrum expectasset ; lætum se ad illam venire, cujus desiderio jam diu teneretur : itaque orare, ut se exciperet, ac magistro redderet ; ut per illam ipsum Christus reciperet, qui per eam ipsum redemisset. Cumque ventum esset ad Crucem, primum Christum oravit, deinde populum hortatus est, ut in eâ fide et religione, quam tradidisset, permaneret. In Cruce verò biduum vixit, cum interea*

nullum finem docendi populi fecit.—Perionius de Gestis Apostolorum.

He saluted the Cross when he beheld it afar off, and entreated it to receive him as the disciple of that Master who had himself been nailed upon it. He declared that it was dedicated and consecrated to the body of Christ, and was more adorned with his limbs than if inlaid with pearls; that it had long expected him, as it had expected his Master Christ before him; that he had long looked forward to it with impatience, and was now arrived at it with pleasure: wherefore he besought it to receive him, and restore him to his Master; that the same Cross, by which he had been redeemed, might be the instrument of conveying him to his Redeemer. When come to the foot of the Cross, he first prayed to Christ, and then exhorted the people to remain steadfast in the faith which he had delivered to them. He lived two days upon the Cross, and during all that time never ceased to admonish and instruct the people.

FRETFULNESS.

THE argument urged against it by the Psalmist deserves to be well fixed in our minds; and in-

deed, if it were so, we should need no other.
 “Fret not thyself against the ungodly, &c. FOR
 “they shall soon be cut down like the grass,” &c.
 Who could envy a flower, though ever so gay and
 beautiful in its colours, when he saw that the
 next stroke of the mower would sweep it away for
 ever?

GREATNESS.

A MAN wishes for it, and cannot be easy without it: no sooner has he attained his wish, but you hear him lamenting his hard lot, complaining of cares, and troubles, and visits: he has no peace, not an hour to himself; his expenditure is greater than his income, &c. &c. All this is wrong; he only exposes his own weakness. He wanted honour and exaltation: he has got them, and must take their necessary appendages with them. If he thinks proper to receive the pay, he should not find fault with the duty. The troubles of a station are designed as an antidote to the poison of its temptations. They humble the possessor, and shew him to himself. They should be borne with meekness and patience, and made this use of. See what Fenelon has said on the *Cross of Pros-*

perity, ii. 143. 155. Also a sermon in Massillon's *Petit Carême*, where he shews a court to be the best school for learning mortification and self-denial.

GRIEF.

GRIEF is fruitless and unavailable in every case but one, viz. *sin*. We take to it kindly in every instance but that.

HAPPINESS,

ON FIFTY-SIX POUNDS PER ANNUM.

A CLERGYMAN applied to the Dean of Christchurch for the little vicarage of Blenddington, then vacant, value, *de claro*, about 40*l.* per ann. "Sir," said he, "I maintain a wife and six children on " 56*l.* per ann.—Not that I should regard the " matter, were the income certain: but when a " man considers it may be taken from him any " day of the week, he cannot be quite so easy."—"I will get the living for you, if I can," answered the Dean; "but I would not have you raise your " expectations too high; because, if any member " of the college will take it, by our rules he must

“ have it.”—“ O Sir,” replied the divine, “ it would make me the happiest man in the world! —but if I miss it, I shall not be unhappy.—I never knew what it was to be unhappy for one hour in my whole life.”

HIGH CHURCH.

A NAME invented, according to Mr. Leslie, under which the Church of England might be abused with greater security. Such are declared by Steele, in his Crisis, to be worse than Papists, and the very opposite to Protestants. Leslie, in his Letter from Bar-le-duc, speaks of rods and tests prepared for the Church of England by the Whigs, &c. had they succeeded in Sacheverel's trial; the intention of which was to make her *swallow her own dung*, as they said, and abjure her doctrines.

HISTORY.

1. HISTORY, in general, is an account of what men have done to make each other unhappy. In the history of the present age, it is a striking circumstance, that the historian, amidst a series of murders and calamities, is glad to relieve himself

and his reader, by dwelling on so minute an incident, of a different kind, as that of the seeds sown by Anson on the desert isle of Fernandes, which the Spaniards afterwards found to be grown up; and the goats, with their ears cut, which served to verify the adventures of Selkirk, who, being left upon the island, had lived there several years.-- See Age of Louis XIV. ii. 109.

2. Lord Chesterfield gives a good direction in reading history, viz. to read some short general history of a country; to mark the curious and interesting periods, such as revolutions in the government, religion, laws, &c.; then to consult the larger histories for full information as to *them*.

3. It is well observed by Hume, that, in reading history, trivial incidents, which shew the manners of the age, are often more instructive as well as entertaining, than the great transactions of wars and negotiations, which are nearly similar in all periods, and in all countries of the world. Vol. 5. 56.

4. History, while it instructs us, flatters our pride by the manner in which that instruction is conveyed. For what we learn by *precept*, we are indebted to the wisdom and authority of another. The learning obtained from *example* is obtained by deductions and applications of our own.

HOBBES.

"LET us do justice," says Bishop Warburton,
 "to that great man's memory, at a time his writ-
 "ings seem entirely neglected; whom with all his
 "errors, and those of the most dangerous nature,
 "we must allow to be one of the first men of his
 "age, for a bright wit, a deep penetration, and a
 "cultivated understanding: several of whose un-
 "common speculations, while they remained with
 "him, lay unregarded; but, when taken up by
 "others, of whom we deservedly have a better
 "opinion, received their due applause and appro-
 "bation.—Mr. Locke borrowed and improved
 "many—*e. g.* that liberty belongs not to the will
 "—the finest and most intricate dissertation in
 "his Essay, as he confesses to Limborch." War-
 burton's *Miscell. Translations in Prose and Verse*,
 p. 124, printed 1724, for Barker, with a Latin de-
 dication to Sir Robert Sutton.—[Hobbes was a
 great favourite with Voltaire: "Virtuous citizen!
 "enterprising spirit—the forerunner of Spinoza
 "and of Locke!"—It is said in thy law of nature,
 "that every man having a right to all things,
 "every one has a right over the life of his fellow-
 "creatures." Is not power here confounded

with right?—See Voltaire's Ignorant Philosopher, p. 53.]

HONESTY.

“HONESTY,” saith Dr. Rees, in his Dictionary, “is a plant supposed to be possessed of eminent medical virtues; but it hath not the fortune to be received into the *shops*.”—The Doctor is perfectly grave, but the words admit of a humorous sense.

HOPE.

WHEN the soul grows weary in her Christian course, and is ready to faint by the way, she should be refreshed and invigorated by a view of those heavenly joys, which are to reward her labours. For so, when the Carthaginian soldiers were well nigh overcome with the difficulty and danger of the passage over the Alps, their wise general, from the top of those stupendous mountains, whence there was a prospect of all Italy, showed them the fruitful plains watered by the river Po, to which they were almost come; and therefore, that they had but one effort more to make, before they arrived at them. He represented to them, that a battle or

two would put a glorious period to their toils, and enrich them for ever, by giving them possession of the capital of the Roman empire. This speech, filled with such pleasing hopes, and enforced by the sight of Italy, inspired the dejected soldiers with fresh vigour and alacrity to pursue their march.



HUMAN FRAME.

1. CHYLE is an *emulsion*, in making which from the food we take in, the teeth and jaws act as the pestle and mortar; the spittle, bile, pancreatic juice, &c. are the menstruum, instead of the water which the chymist employs; the stomach and intestines are the press; and the lacteal vessels the strainers to separate the pure *emulsion* from its *feces*. Arbuthnot on Aliment, p. 67.

2. What mechanism is that, which can attenuate a fluid compounded of the ingredients of human aliment, as oil, salts, earth, and water, so as to make it flow freely through the lymphatic vessels, though some of them are a hundred times smaller than the arterial capillaries, ten of which are not equal to one hair! What mechanism is that, which from one uniform juice can extract all the variety

of vegetable juices to be found in plants; which from such variety of food as enters the stomach of an animal, can make a fluid very nearly uniform, viz. blood; and again from that uniform fluid can produce the variety of juices in the animal's body! Yet all these operations are as mechanically and regularly performed as corn is ground in a mill, or cyder made from apples in a press.

3. The lacteal vessels are the *roots* of an animal, whereby it draws its nourishment from the food in the intestines, as a vegetable does from the mould in which it is set; only a vegetable has its root planted without, and an animal within itself. A fetus in the womb is nourished like a plant, but afterwards by a root planted within itself.—p. 74.

4. Some insects have their wind-pipes on the surface of their bodies, and are therefore killed by the contact of oil, not as a poison, but as it excludes the air.— Arbuthnot on Air, p. 115.

IDLENESS.

1. AN indolent, idle man is a *carcase*; and, if he does not take care, the *birds of prey* (the ministers of vengeance) will be at him. In Romney Marsh, when the ravens, hovering on high, and keeping a

sharp look-out, see a sheep turned on his back, so fat and unwieldy that he cannot recover himself, they instantly souse down upon him, pick out his eyes, and then devour the body, carrying it away piece-meal, as they are able. Persons are then set to watch on purpose to prevent this catastrophe.—*Watch YE!*—King's Morsels of Criticism.

2. Adam worked in Paradise ; afterwards in the world. “ My Father worketh hitherto ” (says our Lord) “ and I work.” There is probably no absolute idleness, but in hell, and in the resemblances of hell.—Ditto, p. 126.

3. The busy man, say the Turks, is troubled with one devil, but the idle man is tormented with a thousand.

4. Idleness is the most painful situation of the mind, as *standing still*, according to Galen, is of the body.—See Brown's *Vulgar Errors*, iii. 1.

5. The irksomeness of being idle is humorously hit off by Voltaire's old woman in *Candide*, who puts it to the philosophers,—Which is worst ; to experience all the miseries through which every one of us hath passed, or, TO REMAIN HERE DOING NOTHING ?

6. Bishop Cumberland being told by some of his friends, that he would wear himself out by intense

application, replied,—“ It is better to *wear* out
“ than to *rust* out.”

7. It was an observation of Swift, that he never knew any man come to greatness and eminence, who lay a-bed in a morning.

8. The most sluggish of creatures, called the Potto, or Sloth, is also the most horrible for its ugliness—to show the deformity of *idleness*, and, if possible, to frighten us from it.

9. In the mind, as well as the body natural and politic, stagnation is followed by putrefaction. A want of proper motion does not breed rest and stability, but a motion of another kind; a motion unseen and intestine, which does not preserve, but destroy.

10. Sloth proceeds from want of *faith* or *courage*, or *love*, 2d Peter, i. 8.—*Add to faith virtue, &c.—These things make you, that you be over-zealous*—not idle and unprofitable.—See Whitby in loc.

11. The following is an admirable observation of Rousseau, in his *Confessions*, b. v. vol. ii. p. 89.
“ —In my opinion, idleness is no less the pest of
“ *society*, than of solitude. Nothing contracts the
“ mind, nothing engenders trifles, tales, backbiting,
“ slander and falsities, so much as being shut up

“ in a room, opposite each other, reduced to no
 “ other occupation than the necessity of continual
 “ chattering. When every one is employed, they
 “ speak only when they have something to say ; but,
 “ if you are doing nothing, you must absolutely
 “ talk incessantly ; and this, of all constraints, is
 “ the most troublesome, and the most dangerous,
 “ I dare go even farther, and maintain, that, to
 “ render a circle truly agreeable, every one must be
 “ not only doing something, but something which
 “ requires a little attention.”

JEWES.

LORD CHESTERFIELD once told Lady Fanny Shirley, in a serious discourse they had on the Evidences of Christianity, that there was *one*, which he thought to be invincible, not to be got over by the wit of man ; viz. *the present state of the Jews*—a fact to be accounted for on no human principle.—This anecdote was related to me by a person who had it from Lady Fanny herself,

INTENTION.

INTENTION is the same in the inner man, as the eye is in the outer. While the eye is clear, it

illuminates the whole body; each member is perfectly enlightened for the performance of its functions as if itself were an eye. If any humours suffuse the eye, the whole body is instantly overwhelmed with darkness. So the system of a man's conduct by a pure or vitiated *intention*. The intention is the *view* in which the action is performed, the *aim*, as we say, taken before the performance of it. If the light be darkness, if that which ought to direct the action be itself perverted and depraved, how great must be that depravity!

KINGS.

1. "BEFORE an opera is to be performed at Turin, the king himself takes the pains to read it over, and to erase every line that can admit of an indecent or double meaning. This attention is particularly paid to the theatre, on account of the morals of the Royal family." Mrs. Miller's Letters from Italy, i. 200.

2. Kings honour human nature, when they distinguish and reward those who do most honour to it, and while they give encouragement to those superior geniuses, who employ themselves in perfecting our knowledge, and who devote themselves to the

worship of truth. Happy are the sovereigns who themselves cultivate the sciences; who think with Cicero, 'that Roman consul, the deliverer of his country and father of eloquence; " Literature is the " accomplishment of youth, and the charm of old " age. It gives a lustre to prosperity, and a comfort to adversity; at home and abroad, in travel " and in retirement, at all times and in all places, it " is the delight of life."—A king, guided by justice, has the universe for his temple, and good men are the priests that sacrifice to him.—Critical Essay on Mac.

3. Though the mask of dissimulation should for some time cover the natural deformity of a prince, he cannot always keep it on. He must take it off sometimes in order to breathe; and one single opportunity is sufficient to satisfy the curious. Artifice, then, shall seat itself in vain on the lips of a prince. We do not form a judgment of men from their words, but by comparing their actions with them, and with each other. Falsehood and dissimulation can never stand this test. A man can act well no part but his own; and, to appear to advantage, must appear in his proper character.—Ibid.

4. Be not thou, then, wicked with the wicked, but be thou virtuous and intrepid among them. Thou

wilt make thy people virtuous as thyself; thy neighbours will imitate thee, and the wicked tremble.—*Ibid.*

5. Inundations which lay countries waste, lightnings which reduce cities to ashes, the poison of the plague which dispeoples provinces, are not so fatal to the world, as the dangerous morals and unruly passions of kings. Calamities from heaven endure but for a time; they destroy but some countries; and those losses, though grievous, are retrievable: but the crimes of kings cause whole nations to suffer, from generation to generation.—*Ibid.*

LANGUAGE (FIGURATIVE) OF THE SS.

RESPECTING the figurative language of the Scriptures, there is this curious and important question to be determined—Whether God adopted it, because it was the style of the eastern nations; or it became the style of the eastern nations, because God originally constituted and employed it?

LAWS.

THE observation, made by a great casuist on human laws, holds much stronger with regard to di-

vine ones—"The obedience of that man is much too delicate, who insists upon knowing the *reason* of all laws, before he will obey them. The law-giver must be supposed to have given his sanction to the law from the reason of the thing; but, where we cannot discover the reason of it, the *sanction* is to be the only reason of our obedience."—Bp. Taylor's Duct. Dub. b. iii. c. vi. rule 3.

LEARNING.

1. THERE is no kind of knowledge which, in the hands of the diligent and skilful, will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the bee knows how to extract it.

2. Cicero's apology for the great men of Rome who employed their leisure hours in philosophical disquisitions is worthy notice: some, it seems, thought such employment unworthy of them.—
"Quasi verò clarorum virorum aut tacitos con-
gressus esse oporteat, aut ludicros sermones, aut
rerum colloquia leviorum. - - - Nec quidquam
aliud videndum est nobis, quos populus Roma-

"nus hoc in gradu collocavit, nisi ne quid privatis studiis de operâ publicâ detrahamus.—Quod si, quum fungi munere debeamus, operam nostram nunquam a populari cœtu removemus, quis reprehendet nostrum otium, qui in eo non modò nosmetipsos hebescere et languere nolumus, sed etiam ut plurimis proximis enitimur?"—Acad.

Lucull. sect. 6.—As if it were proper for eminent men to remain mute in company, or to confine their conversation to drollery and trifles. Placed as we are by the Roman people in this elevated station, our only concern is to take care, that private study never withdraws us from a due attention to the public service. But if we are ever ready to perform every duty that we owe to our country, who shall grudge us an application of our leisure, by which we not only rescue ourselves from indolence, but endeavour to produce fruits advantageous to others?

3. There are some who have too mean an opinion of their own abilities, and by fancying themselves to be useless, become so, and dare not attempt many things, in which they are capable of succeeding, and which they ought to perform. This behaviour arises more from **INDOLENCE** or **MELANCHOLY**, than from humility.—*Jortin's Sermons, iv. 24.*

4. Inventors and projectors, however wild and visionary, often afford matter, which a wise man will know how to qualify and turn to use, though they did not.—See Account of Settlement in America, 1. 65.

5. Mr. Locke always used to say, “ I like your *builders* ; for, whether they succeed or not in constructing the edifice, they bring together materials very valuable to a more skilful architect.”—See Sublime and Beautiful, 92.

6. An original genius resembles the eagle, who disdains to share the plunder of another bird ; and will take up with no prey, but that which he has acquired by his own pursuit.

7. “ I pity unlearned gentlemen in a rainy day,” was the usual saying of Lord Falkland.

LIGHT AND LOVE.

LIGHT is the great source of blessing in the natural world, *love* in the moral. The excellencies of both are united in the Divine Nature : *God is light*, and *God is love*. A slavish and superstitious fear of God proceeds, therefore, from a misapprehension of him ; as when the disciples saw Jesus walking

upon the sea, and knew not who it was, they were scared with the appearance; and therefore our Lord, to take off their fear, only made himself better known to them; *It is I*, says he, *be not afraid*.—See Norris's Sermons, xi. 194.

LOCKMAN.

1. THE famous oriental philosopher Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. How was it possible, said his master, for you to eat so nauseous a fruit? Lockman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.—With such sentiments should man receive his portion of sufferings at the hand of God.

2. The same Lockman, being informed by angels (as the legend goes) that God would make him a monarch, replied—"If he would grant me liberty to choose my condition of life, I had rather continue in my present state, and be kept from offending him: otherwise all the grandeur and

“ splendour of the world would be troublesome to
“ me.”

“ Speak the truth ;” (said the same philosopher)
“ —keep your word ;—and intermeddle not in
“ affairs which do not concern you.”

“ Be a learned man, a disciple of the learned, or
“ an auditor of the learned ; at least be a lover of
“ knowledge, and desirous of improvement.”



LYNCH. (DEAN)

HE was a constant preacher through life, either at the cathedral, one of his livings, or at Grove, his family estate ; in short, wherever he happened to be. Of his charities a judgment may be formed from the following circumstance. His son was sent for by the citizens of Canterbury, and chosen burgess, without a shilling expence. “ Sir,” (said the poorer freemen, sitting sober in their houses when he went round to thank them) “ you had a right
“ to command our votes ; *your father fed us*, and
“ *your mother clothed us*.” Communicated to me by Dr. Beauvoir, who went round with him. The Dean never forgot any thing once treasured up in his memory.

MACDONALD. (HUGH)

THE world tempts and disappoints; it excites desires after happiness, but satisfies them not. The case of its votaries too much resembles that of the perfidious rebel, Hugh Macdonald, mentioned by Dr. Johnson in his *Journey to the Hebrides*, p. 167, who was served with a plentiful meal of salt meat; and, when thirst made him clamorous for drink, a cup was let down to him in the dungeon, which, on lifting the cover, he found to be empty!

*MACHIABEL'S OBSERVATION.*

IT is observable, that Machiavel employs a whole chapter designedly, to prove, that revolutions in states are often presaged by *prodigies*, the causes of which he professeth himself unable to assign; unless they may be attributed to some spirits and intelligences in the air, which give the world notice of such things to come. See Machiav, *Disput. l. i. c. 56.*

*MAHOMET VIEWING DAMASCUS.*

THE Arabian false prophet, viewing the delicious and pleasurable situation of Damascus, would not

enter that city, but turned away from it with this exclamation ; “ There is but one paradise for man ; “ and I am determined to have mine in the other “ world.” *Mutatis mutandis*, how becoming this for a Christian in time of temptation ! See Maundrell, p. 121.

MARRIAGE.

VINCENT LE BLANC, in his *Travels*, p. 386, tells us, that in three instances, within his own knowledge, an emerald discovered the incontinency of its wearer by breaking, when worn in a ring upon the finger. “ Such (says he) is the virtue of this “ stone, if it be good and fine, and of the old mine.” —It is a pity but that there was an emerald of *the old mine* in every wedding-ring.

2. When the subject of *catechising* was before the synod of Dort, one of the Swiss deputies told the synod, that the custom in his country was, for all parties intending matrimony to appear before their minister, who examined them as to their proficiency in their catechism, having power to defer the marriage till it was such as he could approve. “ I was much “ affected to this course (says Hales) when I heard

“ it; and the synod shall be ill advised, if they
 “ make no use of it.” Letters to Sir D. Carleton,
 p. 11.

MEMORY.

ONE considerable step towards remembering things worth remembrance is to forget things which are not so.

METHODISTS.

1. A FRIEND of mine having asked a lady of piety and judgment her opinion of a Methodist teacher; “ He will soon (said she) by great *humility* become the head of a sect, and damn all “ the rest of the world in the very spirit of charity.”

2. The Scriptures mention an *assurance of faith*, which our Church, in her homilies, calls “ a sure trust “ and confidence that our sins are forgiven,” &c. The methodistical assurance is an internal feeling, an assurance of *sense*. Now *faith* and *sense* are quite different things. In the one case, the assurance is an inference drawn from the divine promises applied to ourselves; in the other, it is an immediate ope-

ration of the spirit, a kind of revelation made nobody knows how, and of which we have no evidence but the person's own assertion.

3. An ingenious French author (Boursault) speaking of the humility of Friars, and the manner in which it is made to serve their interest, says, they are like pitchers, which *stoop* only in order to get *filled*.

MIDDLETON. (Dr.)

“ MY attention to the classics (says Middleton) has made me very squeamish in my Christian studies.” The Doctor seems to have been in the case of the comet mentioned by Dr. Zach, p. 6. of a paper delivered to the University of Oxford, when he was admitted to a degree there, in Feb. 1786. “ The retardation of the comet, compared to its period, may clearly be put to the account of the attraction and perturbation he has undergone in the region of Jupiter and Saturn.”

MIDDLETON AND HOADLEY.

THERE was a very scarce book supposed to be written with force against miracles. Middleton had long searched for it in vain. Hoadley was in

possession of a copy, and furnished him with it.
 “ You are a wicked man (said he) and will make a
 “ bad use of it. Perhaps I ought not to give it
 “ you. But—there—take it, and do your worst.”
 —This anecdote is in the Bodleian library, as I
 have been informed by a friend.

MINISTRY.

1. “ I HOPE my younger brethren in the minis-
 “ try will pardon me,” says Dr. Doddridge, “ if I
 “ entreat their particular attention to this admonition
 “ —not to give the main part of their time to, the
 “ *curiosities* of learning, and only a few fragments
 “ of it to their great work, the *cure of souls*; lest
 “ they see cause, in their last moments, to adopt
 “ the words of dying Grotius, perhaps with much
 “ greater propriety than he could use them—
 “ *Proh! vitam perdidit operose nihil agendo!*”
 Fam. Expos. sect. 14. The Doctor does not refer
 to his authority for this anecdote: but his admoni-
 tion is most excellent. See the *whole Improvement*.
 See also Fam. Exp. vol. 1. sec. 14, where another
 anecdote is mentioned of Grotius; but the author,
 from whom I took it, did not cite his authority.

On the subject of the above admonition of Doddridge, see Norris's *Conduct of Human life*.—See Doddridge's *Sermons and Tracts*, 1. 264.—Quesnel on Tit. iii. 9. a proper *text* for a sermon on the subject.

2. It often happens to the teachers of philosophy and religion, as it did to Dr. Solander on the mountain. "You must keep moving," (says the Doctor) "at all events. Whoever sits down will sleep; and whoever sleeps will wake no more." Yet he himself was the first who found the inclination, against which he had warned others, to be irresistible, and insisted upon being suffered to take a nap, though he had just told the company, that to sleep was to perish.—See Hawkesworth, i. 48.

3. "Reason *ought* to direct us (says Lord C.), "but it seldom *does*. And he who addresses himself "singly to another man's reason, without endeavouring to engage his heart in his interest also, "is no more likely to succeed, than a man who "should apply only to a king's *nominal* minister, "and neglect his *favourite*."—The illustration is just and beautiful; and the observation deserves the notice of every one, whose employment it is to win men to faith and righteousness. Dry reasoning, though ever so solid, will not do alone. —See Letters, II. 54. cxxix.

4. Apply to a faithful and vigilant clergy

.....Nunquam, custodibus illis,
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.

GEORG. iii. 406.

.....Who for the fold's relief
Will prosecute with cries the nightly thief,
Repulse the prowling wolf, and hold at bay
The mountain robbers rushing to the prey.

DRYDEN, 616.

5. Original corruption appears in as many different shapes as the fabulous Proteus of the ancients, while it exerts itself in the different passions of sinful men, transforming them, for the time, into various kinds of beasts.——

Tum variae illudent species atque ora ferarum,
Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna;
Sed quando ille magis formas se vertet in omnes,
Tantò, nate, magis contende tenacia vincla.

—Various forms assume, to cheat thy sight,
And with vain images of beasts affright,
With foamy tusks will seem a bristly boar,
Or imitate the lion's angry roar;
But thou, the more he varies forms, beware
To strain his fetters with a stricter care.

DRYDEN, 587.

So speaks Wisdom to *her* children, as well as
Cyrene to her son Aristeus, Georg. iv. 411.—To

accomplish this work happily, celestial influences are necessary, which are conferred in one case, no less than in the other:—

Hæc ait, et liquidum ambrosiæ diffundit odorem,
Quo totum nati corpus perduxit; at illi.
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor.—

This said, with nectar she her son anoints,
Infusing vigour through his mortal joints:
Down from his head the liquid odours ran;
He breath'd of heav'n, and look'd above a man.

DAYDEN, 594.

6. With regard to men's principles, we should always put the best construction on dubious cases, and treat those as *friends* to Christianity, who are not avowed and declared *enemies*. By so doing, we may perhaps save a person from really apostatising; his doubts and prejudices may be overcome; and what was wanting in him may be perfected. But, if we suppose and treat him as an enemy, we take a ready way to make him one, though he were not such before. Besides that the addition of a new name, especially if it be a name of eminence, to the catalogue of infidels, strengthens that party, and weakens the faith of many, who build it on authority. "He, that is not against us, is on our part." Mark ix. 40.—See Dod-

dridge in loc : and see Life of Sir Thomas Brown, by Johnson, ad fin.

7. Happy the minister, whose days are spent in teaching heavenly truths ; his nights in acquiring the knowledge of them, by study and devotion !—

*Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponit.*

GEORGE. ii. 201.

8. The necessity of a kind and gentle manner, in him who instructs or reproves another, and the sad effect of a contrary temper, are well set forth by Jerome—*Nihil est fœdus præceptore furioso, qui, cum debeat esse mansuetus et humilis ad omnes, diverso torvo vultu, tremantibus labiis, effrenatis convitiis, clamore perstrepat : errantes non tam ad bonum retrahit, quam ad malum sua sævitia præcipitat.* Cited by Dieterich, i. 33.—Nothing is more unseemly than a passionate instructor ; who, when he ought to be an example of gentleness and humility to all, is distinguished on the contrary by fierce looks, trembling lips, intemperate noise, and unbridled revilings. Such a man does not by persuasion recal to righteousness those who wander, but by harshness precipitates them into evil.

9. A Christian (a minister especially) should live and act with that disposition for which George

Grenville is celebrated by E. Burke.—“ He took
 “ public business, not as a duty which he was to
 “ fulfil, but as a pleasure he was to enjoy ; and he
 “ seemed to have no delight out of this house, ex-
 “ cept in such things as some way related to the bu-
 “ siness that was to be done within it.” Speech, 25.
 The sentence preceding is—“ With a masculine
 “ understanding and a stout and resolute heart, he
 “ had an application undissipated and unwearied.”

10. Mrs. Siddons, the famous actress, receiving many invitations to the houses of the great and opulent, excused herself from accepting any of them, because her time was due to the public, that she might prepare herself in the most perfect manner to appear before them, for their entertainment.— When a clergyman is invited to spend his hours at card playing or chit-chat meetings, has he not an apology to make of the same kind, but of a more important and interesting nature ? and, if he be deficient in the duties of *his* profession for want of so excusing himself, will not Mrs. Siddons rise up in judgment against him, and condemn him ?

MOULTING.

THE heathen philosophers allowed human nature to be fallen from original rectitude, and sunk into

a weak, drooping, and sickly state, which they called *πτεροπύσις*, the *moulting* of the soul's wings.—A just and beautiful image: the old feathers drop off, to make way for a new plumage.

MUSIC.

WHEN Agamemnon set out for Troy, Homer tells us, he committed his wife to the care of a *musician*, as the best of guardians and preceptors. Nor could the adulterer Ægisthus seduce her, till he had taken off the musician, whose instruction, while he lived, kept the princess in the path of virtue.—Odyss. iii. 267.—How different, in those days, must the character of a musician, and the use of music have been, from their character and use at present!

NATURE.

1. MARY MAGDALENE, like the Heliotrope, followed the *sun* of righteousness in his diurnal course. She attended him to his evening retreat, and met his rising lustre in the morning.

But one, the lofty follower of the sun,
Sad, when he sets, shuts up her yellow leaves,

Drooping all night ; and, when he warm returns,
Points her enamour'd bosom to his ray.

THOMSON*.

2. The mind, that has been subject to the fires of wantonness, becomes, like wood burnt to charcoal, apt upon every occasion to kindle and burn again.

3. A bone that is calcined so as the least force will crumble it, being immersed in oil, will grow firm again. Thus, in the figurative language of Scripture, the bones which by sorrow and affliction for sin are "hurnd up as it were a firebrand," by pardon and grace are restored to their strength, "flourish, and are made fat."

4. Some persons, who have a great deal of sharp and pungent satire in their tempers, do not discover it unless they are highly provoked ; as in the evaporation of human blood by a gentle fire the salt will not rise.

5. Eels, for want of exercise, are fat and slimy. For this reason, perhaps, fish without fins and scales were forbidden the Israelites ; and the necessity of exercise, both for the body and the mind, might be the moral intended.

6. Stall-fed oxen, crammed fowls, and high-feed-

* See Evelyn's *Sylva*, p. 37. which suggested the thought.

ing Christians, are often diseased in their livers, No animal can be wholesome food, that does not use exercise.—See Buchan.

7. The rule which physicians lay down for nurses had been a good one for the fanatical holders-forth in the last century, viz. never to give suck after fasting: the milk, in such case, having an acescency very prejudicial to the constitution of the recipient.

8. Had man persevered in innocence, none of the creatures would have hurt him, and it is possible all might have ministered to him in one way or other; as, upon occasion, the ravens were made to do to the prophet.

9. It was the saying of a great general, that there should be some time between a soldier's dismissal and his death; and it has been observed of the most furious polemical writers, as Bellarmine, and others, that they have spent the latter part of their lives in pious meditation. Thus huntsmen tell us, that a fox, when escaped from the dogs, after a hard chace, always walks himself cool, before he earths.—See Floyer and Baynard on Cold Baths, p. 328.

10. Providence hath afforded us an unusual and special instance of the brevity of life in the Ephemeron, whose duration is from six in the evening till eleven. At the beginning of its life it sheds its

coat, and spends the rest of its short time in frisking over the waters, on which the female drops her eggs, and the male his sperm to impregnate them. Having thus served their generation, and provided for the continuance of the species, they die and are turned again to their dust; and all this in five or six hours.—

.....Here, fond man,
Behold thy pictur'd life !

Vide SWAMMERDAM, *Ephem. Vit.*

11. Noxious creatures, in proportion as they are so, teach us care, diligence and wit : weasels, kites, &c. induce us to watchfulness ; thistles and moles, to good husbandry ; lice oblige us to cleanliness in our bodies ; spiders, in our houses ; and the moth, in our clothes. Things often become hurtful, not of necessity, but by accident, through our own negligence or mistake. Let this be applied, in the moral world, to the concerns of our souls, and of the Church.

12. There are men whom nothing but hell fire flashing in their faces can rouse from sin and sensuality ; as I have seen a fellow driving a fat boar, with a lantern and a bundle of straw, to burn a wisp under his nose, as often as he lay down in the mire : when he feels his beard singed, he gets up, and goes forward.

13. After having composed and delivered a sermon, I have often thought of, and repeated, the following lines of Thomson——

Be gracious, Heav'n ! for now laborious man
Has done his part. Ye fost'ring breezes, blow !
Ye soft'ning dews, ye tender show'rs, descend !
And temper all, thou world-reviving sun,
Into the perfect year ! SPRING, ver. 48,

14. A faithful pastor, when leaving a flock, of whom he had long had the care, might exclaim in these words of Eve in Milton, spoken on being told that she must quit Eden——

..... O flow'rs,
My early visitation and my last
At ev'n, which I bred up with tender hand
From the first op'ning bud, and gave you names ;
Who now shall rear you to the sun, or rank
Your tribes, and water from th' ambrosial fount ?

15. The reproaches of an enemy often serve to quicken a man in his Christian course, as in Siberia they join a large dog to a rein-deer in their sledges, that the latter may be urged on by the bark of the former.—See Travels of the Jesuits, by Lockman, ii. p. 155.

16. The manner in which man resembles his Maker is thus described by an ancient Bramin :
“ Figure to yourself a million of large vessels quite
“ filled with water, on which the sun darts his lumi-

“ nous rays. This beautiful planet, though single
 “ in its kind, multiplies itself in some measure, and
 “ paints itself totally, in a moment, on each of
 “ these vessels, so that a very perfect resemblance
 “ of it is seen in them all. Now our bodies are
 “ these vessels filled with water; the sun is the image
 “ of the Supreme Being; and the figure of the
 “ sun, painted on each of these vessels, is a natu-
 “ ral representation enough of the human soul,
 “ created after the image of God himself.” Ibid.
 p. 248.

17. The passions, when in the most violent agitation, may be allayed by the consideration of hell torments; as wine, when it ferments, ready to burst the hoops of its vessel, is calmed and quieted at once by the application of a match dipped in *sulphur*.

18. The Chinese physicians never prescribe bleeding, but allay the heat of the blood by abstinence, diet, and cooling herbs; saying, that, if the pot boil too fast, it is better to subduct the fuel, than lade out the water.

19. Persecution is contrary to the very nature and design of religion, which is to effect the conversion of the soul without hurting the body; as lightning injures not the scabbard, when it melts the sword.

20. Vicious examples are most noxious when set off and recommended by the charms of oratory, or poetry ; as some poisonous plants growing on a mountain in China are said to kill only when they are in *flower*.

21. Naturalists tell us of harts and hinds, that, in crossing a piece of water, the hart, as the strongest, swimmeth first, to break the force of the stream, and the hind, as being weaker, followeth reclining her head on his back. Woman is the weaker vessel, and standeth in need of man to be her conductor through life ; that, under his guidance, she may stem the torrent of the world, and reach, in safety, the shore of eternity. “ Let her be as the loving hind, and pleasant roe ;” and let her welfare and security be equally attended to by her husband.

22. Husbandmen are careful continually to stir and loosen the earth about the roots of plants. Otherwise it grows dry and hard, and ministers no nutriment. The mind will do the same unless exercised, and will starve the virtuous principles planted in it. Our Lord applies this, in the parable of the fig-tree—“ I will *dig* about it.”

Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est. Namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternùm frangenda bidentibus. GEORG. II. 397.

To dress thy vines new labour is requir'd,
Nor must the painful husbandman be tir'd :
For thrice, at least, in compass of the year,
Thy vineyard must employ the sturdy steer
To turn the glebe ; besides thy daily pain,
To break the clods, and make the surface plain.

DRYDEN, 548.

23. How fine an application do the following lines of the same poet admit of, to the benefits of *adversity*, and the manner in which the divine husbandman "*purges* every fruitful branch in his " VINE, that it may bring forth more fruit !"

Ac jam olim seras posuit cum vinea frondes,
Frigidus et sylvis Aquilo decussit honorem,
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attendens, fingitque putando.

GEORG. II. 403.

Ev'n in the lowest months, when storms have shed
From vines the hairy honours of their head ;
Not then the drudging hind his labour ends,
But to the coming year his care extends :
Ev'n then the naked vine he persecutes ;
His pruning knife at once reforms and cuts.

DRYDEN, 558.

So again, a few lines after, the care and diligence necessary to be employed with unremitting assidui-

ly, to the last hour, till the grapes are gathered, and the vintage finally secured—

*Jam vinctæ vites ; jam falcem arbusta reponunt :
Jam canit extremos effectus vinitor antes :
Sollicitanda tamen tellus pulvisque movendus,
Et jam maturis metuendus Jupiter uvis.*

GEORG. ii. 416.

The vines, now ty'd with many a strength'ning band,
No more the culture of the knife demand ;
Glad for his labour past and long employ,
At the last rank the dresser sings for joy :
Yet still he must subdue, still turn the mould,
And his ripe grapes still fear rough storms or piercing cold.

WARTON, 499.

Again, the tenderness with which young shoots are to be treated and encouraged—

*Ac dum prima novis adolescit frondibus ætas,
Parcendum teneris ; et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acies nondum falcis tentanda.*

GEORG. ii. 362.

But in their tender non-age, while they spread
Their springing leaves and lift their infant head,
And upward while they shoot in open air,
Indulge their childhood, and the nursing spare :
Nor exercise thy rage on new-born life,
But let thy hand supply the pruning knife.

DRYDEN, 497.

24. The description of the growth of plants in
the spring to young and virtuous minds—

Inque novos soles audent se gramina tutò
Credere ; nec metuit surgentes pampinus austros,
Aut actum cœlo magnis aquilonibus imbrem :
Sed trudit gemmas, et frondes explicat omnes.

GEORG. II. 332.

The springing grass to trust this season dares ;
No tender vine the gath'ring tempest fears
By the black north or roaring Auster roll'd,
But spreads her leaves, and bids her gems unfold.

WARTON, 404.

25. In the work of salvation, as in that of hus-
bandry, man must do his part, and God will not
fail to do his.

Multum adeo rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva, neque illum
Flava Ceres alto nequicquam spectat Olympo ;
Et qui proscisso quæ suscitât æquore terga
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

GEORG. I. 94.

Much too he helps his labour'd lands, who breaks
The crumbling clods with harrows, drags and rakes ;
Who ploughs across, and back, with ceaseless toil,
Subdues to dust and triumphs o'er the soil ;
Plenty to him, industrious swain ! is giv'n,
And Ceres smiles upon his work from heav'n.

WARTON, 114.

26. It is one part of a clergyman's office to deduce, from the sublime doctrines of the Gospel, arguments of consolation, to refresh and renew the afflicted and weary soul. Let the following passage be applied to him in these circumstances :

*Et cum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit : illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temperat arva.*

GEORG. I. 107.

Thus when the fiery suns too fiercely play,
And shrivell'd herbs on with'ring stems decay,
The wary ploughman on the mountain's brow
Undams his wat'ry stores ; huge torrents flow,
And, rattling down the rocks, large moisture yield,
Temp'ring the thirsty fever of the field.

DRYDEN, 157.

27. He, who is entrusted with the education of youth, should above all things, in the first place, explore and consider well the different tempers, dispositions, and abilities of his scholars, that they may be trained to the several professions, or arts, for the study of which they are respectively fitted and qualified by nature. This is the advice given by Virgil to his farmer, that he should find out

*Et quid quæque ferat regio, et quod quæque recuset.
Hic segetes, illic veniunt felicius uvæ :*

Arbori fœtus alibi, atque injussa virescunt
Gramina, &c.

GEORG. I. 54.

The culture suited to the sev'ral kinds
Of seeds and plants ; and what will thrive and rise,
And what the genius of the soil denies.
This ground with Bacchus, that with Ceres suits,
That other loads the trees with golden fruits ;
A fourth with grass unbidden decks the ground.

DRYDEN, 78.

28. When the mind is fatigued with one employment, it may find ease and refreshment by addressing itself to another of a different nature : as land will receive benefit by change of grain, as much as by lying fallow.—

Sic quoque mutatis *requiescunt* fœtibus arva.

GEORG. I. 82.

Thus change of seeds for meagre soils is best ;
And earth manur'd not idle, tho' at rest.

DRYDEN, 120.

29. Virgil, speaking of the husbandman's additional labours occasioned by noxious animals and plants, makes a fine reflection upon the design of Providence in permitting such things.—

..... Pater ipse colendi
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda ;
Nec torpere gravi passus sua regna veterno, &c.

GEORG. I. 121.

.....
 The sire of gods and men, with hard decrees,
 Forbids our plenty to be bought with ease ;
 And wills that mortal men, inur'd to toil,
 Should exercise, with pains, the grudging soil.
 Himself invented first the shining share,
 And whetted human industry by care.
 Himself did handicrafts and arts ordain ;
 Nor suffer'd sloth to rust his active reign.

DRYDEN, 185.

30. Civet-cats must be fretted and vexed, before the civet is taken out of the bag ; for the more the animal is enraged, the musk is the better.—The only case, I think, wherein fretfulness and rage turn to account, and improve things.

31. Wit under the influence of passion degenerates into malignity, as salt exposed to violent heats will turn *sour* and *bitter*.

32. Some particulars in natural history, though confessedly fabulous, are universally retained and employed as allusions ; for which purpose they serve as well as if they were true : *e. g.* the phoenix, as a rarity, and as a beautiful symbol of the resurrection ; and the notign of a swan becoming vocal and melodious just before its death. Thus Socrates, as cited by Cicero,—“ *Itaque commemorat, ut*
 “ *cygni, qui non sine causâ Apollini dicati sunt,*
 “ *sed quod ab eo divinationem habere videantur,*
 “ *quâ providentes quid in morte boni sit, cum*

"cantu et voluptate moriantur ; sic omnibus bonis
 "et doctis esse faciundum." Tuscul. Disputat. i.
 30.—As swans, inspired by Apollo with a foresight
 of the joys of death, die with satisfaction and song ;
 such should be the conduct of the wise and good.

33. "The sun" (said Mr. Charron) "is my
 "visible God, as God is my invisible sun."

34. To the conversation of a Christian may be
 applied what Dr. Cadogan says of a child's *breath*—
 "It is not enough that it be not offensive ; it
 "should be sweet and fragrant, like a nosegay of
 "fresh flowers, or a pail of new milk from a
 "young cow that feeds upon the sweetest grass of
 "the spring : and this as well at first waking in
 "the morning as all the day long."—*Essay on*
Nursing Children, p. 46.

35. Riches, honours, and pleasures are the *sweets*
 which destroy the mind's appetite for its heavenly
 food ; poverty, disgrace and pain are the *bitters*
 which restore it.

36. Young trees in a thick forest are found to
 incline themselves towards that part through which
 the *light* penetrates ; as plants are observed to do
 in a darkened chamber towards a stream of *light*
 let in through an orifice, and as the ears of corn do
 towards the *south*. The roots of plants are known

to turn away, with a kind of abhorrence, from whatever they meet with, which is hurtful to them; and, deserting their ordinary direction, to tend, with a kind of natural and irresistible impulse, towards collections of *water* placed within their reach. The plants called *Heliotropæ* turn daily round with the sun, and, by constantly presenting their surfaces to that luminary, seem desirous of absorbing a nutriment from its rays.—Surely all these afford a lesson to man.

37. Mr. Temple, at More-park, kept an eagle, into whose cage, among other provision, a living magpie was one day cast. The servants, next morning, were surprised to find the magpie still alive, who lived a great while very comfortably in that state. The eagle seemed much pleased with him, and was often seen to listen very attentively, and not without some degree of admiration, to his chattering.—So kings formerly reckoned it a piece of state to keep a fool.

38. The injunctions given to the Jews, not to eat any creature which died of itself, seem to have a strict regard to health; and ought, on that account, to be observed by Christians as well as Jews.—Buchan's *Domestic Medicine*.—The blood, in these cases, is mixed with the flesh, and soon becomes putrid.

39. To an angry controvertist, endeavouring to puzzle a cause, and to avoid conviction, apply Virgil's description of Cacus—ÆN. viii. 252.

Faucibus ingentem fumum (mirabile dictu !)
Evomit, involvitque domum caligine cæcâ,
Prospectum eripiens oculis ; glomeratque sub astro
Fumiferam noctem, commistis igne tenebris.

He from his nostrils, and huge mouth, expires
Black clouds of smoke amidst his father's fires ;
Gath'ring, with each repeated blast, the night,
To make uncertain aim and erring sight.

DRYDEN, 335.

40. To the metaphysics of Hume, Le Clerc, and Bolingbroke——

Ibant obscuri solâ sub nocte per umbras,
Perque domos Ditis vacuas, et inania regna.

ÆN. vi. 264.

Obscure they went, thro' dreary shades that led
Along the waste dominions of the dead.

DRYDEN, 378.

41. To the Arian heresy——

At sæva e speculis tempus dea nacta nocendi,
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem ; quâ protenus omne
Contremuit nemus, et sylvæ intonuere profundæ.
Audiit et Triviæ longè lacus, audiit amnis,
Sulphureâ Nar albus aquâ, fontesque Velini :
Et trepidæ matres pressere ad pectora natos.

ÆN. vii. 511.

And now the goddess, exercis'd in ill,
 Who watch'd an hour to work her impious will,
 Ascends the roof, and to her crooked horn,
 Such as was then by Latian shepherds borne,
 Adds all her breath : the rocks and woods around
 And mountains tremble at th' infernal sound.
 The sacred lake of Trivia from afar,
 • The Veline fountains, and sulphureous Nar }
 Shake at the baleful blast, the signal of the war.
 Young mothers wildly stare, with fear possest,
 And strain their helpless infants to their breast.

DRYDEN, 713.

42. The eyes of swine are turned down towards the earth, so that they never behold the heavens, till laid upon their backs; a method sometimes taken by their keepers, to still their crying.—Apply this to the effects produced by afflictions on worldly-minded men.

43. “ April 5, 1772, at midnight, two violent shocks of an earthquake were felt at Lisbon. This earthquake was preceded by the *howling of dogs*, and the *melancholy crowing of cocks*. Immediately was heard a subterranean noise, with *howlings and whistlings* as in a great storm; this was followed by an horizontal shock,” &c. —With what unspeakable horror do these circumstances strike the imagination!

44. In the moral, as in the natural world, many

trees, after all possible pains have been taken about them, fail in fruit-time. Happy the Christian husbandman, to whom may be applied what Virgil says of his old Corycian gardener :

*Quæque in flore novo pennis se fertilis arbor
Inducrat, totidem autumnæ matura trahat.*

GEOFF. iv. 142.

For ev'ry bloom his trees in spring afford
An autumn apple was by tale restor'd.

DRYDEN, 211.

45. Apply to repentance, a medicine sharp, but salutary, Virgil's account of the citron—

*Mediæ fert tristes saccos, ædumque saporem
Fœcis mali ; quo non præstentius ullam
Auxilium venit, et membris agit atra venena.*

GEOFF. ii. 126.

Sharp-tasted citrons Mediæ climes produce,
Bitter the rind, but gen'rous is the juice:
A cordial fruit, a present antidote, &c.

DRYDEN, 175.

46. The old school maxim, that " the corruption of one thing is the generation of another," is true in spirituals, as well as in physics. " The death of the old man is the life of the new ; and from affections carnal and secular, when mortified by the power of religion, spring up holy and heavenly ones, vigorous and active in proportion.

Nigra fere, et presso pinguis sub vomere terra,
 Et cui *putre* solum, *namque hoc imitamur* arando,
 Optima frumentis; non ullo ex aequore cernes
 Plura domum tardis decedere plaustra iuvenis.

GEORGE. II. 203.

Fat crumbling earth is fitter for the plough,
 Putrid and loose above, and black below :
 For ploughing is an imitative toil,
 Resembling nature in an easy soil.
 No land for seed like this, no fields afford
 So large an income to the village lord :
 No toiling teams from harvest labour come
 So late at night, so heavy laden home.

DAVIDSON, 280.

Therefore, as Virgil goes on, ground where wood
 as grown, and the leaves, &c. have rotted, though
 of an unpromising appearance, proves fruitful when
 turned up.——

At rudis enituit, *impulso vomere* campus.

While shines the new-turn'd soil beneath th' invading
 share.

WARTON, 266.

47. There are *minds*, as well as lands, of so
 harsh and crabbed a disposition that little can be
 made of them.

Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix; ea neo mansuescit arando,
 Nec Bacco genus, aut pomis sua nomina servat.

GEORGE. II. 238.

Salt earth and bitter are not fit to sow,
 Nor will be tam'd or mended with the plough.
 Sweet grapes degen'rate there, and fruits declin'd
 From their first flav'rous taste, renounce their kind.

DRYDEN, 323.

48. A genius forward, and early ripe, seldom,
 in the end, answers expectation. Virgil has observed the same thing of land, which throws forth corn too strong at first.—

Ah ! nimium ne sit mihi fertilis illa,
 Neu se prævalidam primis ostendat aristis !

GEORG. ii. 252.

Let not my land so large a promise boast,
 Lest the lank ears in length of stem be lost.

DRYDEN, 341.

49. The character of an universal scholar is apt to dazzle the sight, and to attract ambition. But a greater progress is made in literature, when every man takes his part, and cultivates that part thoroughly, with all his powers.—

. Laudato ingentia rura ;
 Exiguum colito.—

GEORG. ii. 412.

To larger vineyards praise and wonder yield ;
 But cultivate a small and manageable field.

WARTON, 495.

30. Inventors and projectors, however wild and visionary, often afford matter, which a wise man will know how to qualify and turn to use, though they did not.—See Account of Settlements in America, i. 65.

51. When an hogshead of sugar is in the highest state of fermentation over the fire, a piece of *butter*, no bigger than a nut, will allay and quiet it in a moment. A tea-spoonful of *oil* quieted the ruffled surface of near half an acre of water in a windy day, and rendered it smooth as a looking-glass.—See Dr. Franklin's account, Phil. Trans. lxiv. part ii. —Like the Divine Spirit, oil acts as a bond of peace to the whole mass which is under its influence.

52. The note of the cuckoo, though uniform, always gives pleasure, because it reminds us that summer is coming. But that pleasure is mixed with melancholy, because we reflect, that what is coming will soon be going again. This is the consideration which embitters every sublunary enjoyment!—Let the delight of my heart then be in thee, O Lord and Creator of all things, with whom alone is no variableness, neither shadow of changing!

53. The world twines itself about the soul, as a serpent doth about an eagle, to hinder its flight upward, and sting it to death.

54. " The affected gaiety of a wicked man is
 " like the flowery surface of Mount *Ætna*, beneath
 " which materials are gathering for an eruption,
 " that will one day reduce all its beauties to ruin
 " and desolation."—*Irene*.

55. The Christian traveller, in his journey through
 the desert, like *Hassan*, must be always *awake*, and
 upon the *watch*.

At that dead hour the silent asp shall creep,
 If aught of rest I find, upon my sleep ;
 Or some swoln serpent twist his scales around,
 And wake to anguish with a burning wound.

COLLINS's *Ecl.* ii.

56. So manifold are the diseases to which the
 body of man is become subject, that, in a treatise
 of a Dr. Richard Banister, 113 diseases are men-
 tioned, as incident to the *eyes and eyelids* only.
 See *Biog. Brit.*—Whether *the mind's eye* be liable
 to fewer, may be questioned.

57. The death and resurrection of Christ repre-
 sent and produce in man a death to sin, and a re-
 surrection to righteousness—When the sun recedes
 from the autumnal equinox, he brings on the fall
 of the leaf, with a general withering and seeming
 extinction of the vegetable life during the dead of
 winter ; and, when in his annual motion he rises

again towards our hemisphere, nature feels a kind of resurrection.—Heylyn's Lectures, ii. 429.

58. It is with a Christian, as with the Sicilian vines.—“An old proprietor” (says Swinburne) “informed me, that the strength of the liquor depended on the close pruning of the vine.”—Travels in the Sicilies, ii. 240. sect. 33.

59. Dr. Johnson thus speaks of his situation at Rausay: “Such a seat of hospitality amidst the winds and waters fills the imagination with a delightful contrariety of images: without is the rough ocean and the rocky land, the beating billows and the howling storm: within is plenty and elegance, beauty and gaiety, the song and the dance!”—Apply this to the state of a good man's mind amidst the troubles of the world, “rejoicing in tribulation.”—So sings a poet, of *conscience*—

'Tis the warm blaze in the poor herdsman's hut,
That, when the storm howls o'er his humble thatch,
Brightens his clay-built walls, and cheers his soul.

COUNT OF NARBONNE, act. iv. sc. 4.

60. It is difficult for a man to suppress a conceit which tickles his own fancy, though he be sure to suffer by the publication of it. Owen, the epigrammatist, had expectations from an uncle, who

was a Papist; but he could not resist the charm of the following satirical distich:

An fuerit *Petrus* Romæ, sub iudice lis est;
Simonem Romæ nemo fuisse negat.

The consequence was, that the book was put into the *Index Expurgatorius*, and poor Owen put out of his uncle's will.

PARADISE.

How beautiful this of Shakspeare!—

Consideration, like an angel, came
 And whipp'd th' offending Adam out of him;
 Leaving his body like a Paradise,
 T' envelop and contain celestial spirits.

PARTY.

1. IN proselyting men to a party, one convert is employed to make more from among his old friends and connections; somewhat in the manner in which wild gazelles are caught, "by sending into the herd one already *taken* and *tamed*, with a *noose* so fastened to his horns, as to entangle the animal that first approaches to oppose him."—Goldsmith, iii. 86.

2. One is apt sometimes to wonder, why the cha-

racters, sayings, and writings of some men stand so high in the opinion and esteem of others. The phenomenon may, perhaps, be partly accounted for by the following observation of Dr. Goldsmith:—
 “ It is probable,” (says he) “ there is not in the
 “ creation an animal of more importance to a goose
 “ than a gander.”

PATIENCE.

1. A SURGEON is never more calm and free from passion than when he is about to lance a swelling, or to perform an amputation. If he were not so, he would be likely to miscarry in the operation, and to kill, instead of curing, his patient.—Let this be applied to the case of a clergyman reproving, or inflicting ecclesiastical censures.—*Ut ad urendum et secandum, sic et ad hoc genus castigandi rardè invitique veniamus.*—*Ira procul absit, cum quâ nihil rectè fieri, nihil consideratè potest.*—Cic. Off. 1, sec. 38.—Like the incision knife, and the caustic, let this species of chastisement be rarely and unwillingly resorted to : in all events let it be inflicted without anger, which in all things is absolutely inconsistent with propriety and deliberation.—See Arnald. on Ecclus. xx. 1.

2. The *portraits* of a man of wealth, a man of pleasure, and a man of power, do not excite our envy. Why then should the *originals*, which are made of as corruptible materials, which pass away like shadows, and last not so long as their pictures?

3. Afflictions, when accompanied with grace, alter their nature, as wormwood, eaten with bread, will lose its bitterness.—See Arbuthnot on Aliment, p. 15.

4. The bark of a tree contains an oily juice, which, when it is in greater plenty than can be exhaled by the sun, renders the plant evergreen. Such is the state of the man whose virtue is proof against the scorching heats of temptation and persecution: he is “like a green olive-tree,” in the courts of the temple; “his leaf shall not wither.”

5. Women are generally supposed to be in mind, as well as body, of a more delicate frame than men; yet, in the primitive times, they went unhurt through the hottest flames of persecution: as the utmost force of boiling water is not able to destroy the structure of the tenderest plant, and the lineaments of a white lily will remain after the strongest decoction.

6. An Italian bishop, who had endured much

persecution with a calm unruffled temper, was asked by a friend how he attained to such a mastery of himself.—“By making a right use of my eyes,” said he. “I first look up to heaven, as the place
“whither I am going to live for ever: I next look
“down upon the earth, and consider how small a
“space of it will soon be all that I can occupy or
“want. I then look round me, and think how
“many are far more wretched than I am.”

7. Regner Lødbrog, imprisoned in a loathsome dungeon, and condemned to be destroyed by venomous serpents, solaced his desperate situation by recollecting and reciting the glorious exploits of his past life.—The soul, confined in its prison, the body, and infested by destructive passions, should support and comfort itself, by recollecting and celebrating the triumphs of its Redeemer, set forth in the Psalms: so Paul and Silas.—See Taylor's *Holy Dying*, on *Patience*—the case of the *Gladiators*.

8. The cross which is laid upon us must be borne: if we are impatient, we lose the fruit of it; but if we accept it willingly, and bear it with patience and meek resignation, it is regarded as equivalent to a punishment of our own infliction.

PIETY.

As drawn by Fenelon in a letter to his pupil, the Duke of Burgundy—of whose devotion people had said it was “*sombre, scrupuleuse, & qui n'est pas assez proportionnée à sa place.*”—Melancholy full of scruples, not sufficiently adapted to his situation.—“*Si vous voulez faire honneur à votre piété, vous ne sauriez trop la rendre douce, simple, commode, sociale.*”—If you wish to do honour to your piety, you cannot be too careful to render it sweet and simple, affable and social.—See Maury, 443.

 PLEASURE.

I. SURROUNDED with all the gaieties and glories of the court of France, Maintenon and Pompadour both experienced the depredations of melancholy; and declared they were not the happy persons they seemed to be, and that “in all states of life there was a frightful void.” The retreats of St. Cyr and Bellevue were the places in which, (if ever) they tasted happiness. Ann. Register, 1766. Memoirs of Mad. Pompadour.—See a letter of Lady M. W. Montague, in which she extols the superior felicity of a milkmaid. These testimonies are curious, and worth noting.

2. A child is eager to have any toy he sees; but throws it away at the sight of another, and is equally eager to have *that*. We are most of us *children*, through life; and only change one *toy* for another, from the cradle to the grave.

3. They, who would enjoy health and strength, should follow the rule prescribed by Constantine, in the education of his sons: Consult in your nourishment only the wants of nature, and seek only in the toils of the body the relaxation of the mind. But most of our amusements now are of the sedentary kind, cards, &c. and journies are performed in the easiest vehicles.

4. People wish for great estates, generally, that they may be enabled by them to live a life of *indulgence*, and follow their *diversions*; which was the very idea formed of this matter by the boy, who said, that if he had the 'squire's estate, he would *eat fat bacon* and *swing all day upon farmer Hobson's gate*.—For the different ideas of people of pleasure, Selden tells of the boy, who said, if he were a lord, he would have a great whip as cried *slash*.

5. The colliers, in the north of England, pass most of their time under ground. When they emerge into day-light, the only thing they take any pleasure in is *cock-fighting*—as if the sun and air had been made for no other purpose.

6. Let us think of the most exquisite spiritual pleasures we ever felt on earth, and reflect, that these pleasures will be eternal in heaven!

The gentle spring, that but salutes us here,
Inhabits *there*, and courts them all the year.

7. We are so made as to be always pleased with somewhat *in prospect*, however distant, or however trivial. Hence the pleasures of planting, sowing, building, raising a family, educating children, &c. The advancement of our minds, in this world, towards that perfection, of which they are to be possessed in the next, should be the grand object of our attention.

8. The Spartans wished to their enemies, that they might be seized with a humour of building, and keep a race of horses: the Cretans, that they might be delighted with some evil custom.—See Wanley, 137. Because he, whom pleasure lays hold of, will soon be impotent and of no effect.

PLURALITIES.

AN ingenious French author (Boursault) relates the following story.—An Abbé, who had no preference, exclaiming one day to Boileau against plura-

lities—"Is it possible," says the ecclesiastic, "that
 " the people you named, who have the reputation
 " of being very learned men, and are such in rea-
 " lity, should be mistaken in their opinion? Unless
 " these would absolutely oppose the doctrine laid
 " down by the apostles, and the directions of coun-
 " cils, must they not be obliged to confess, that the
 " holding several livings at the same time is sinful?
 " I myself am in holy orders, and, be it said with-
 " out vanity, of one of the best families in Tou-
 " raine. It becomes a man of high birth to make
 " a figure suitable to it, and yet, I protest to you,
 " that if I can get an abbey, the yearly income of
 " which is only 1000 crowns, my ambition will be
 " satisfied; and be assured, that nothing shall
 " tempt me to alter my resolution."—Some time
 after, an abbey of 7000 crowns a year being va-
 cant, his brother desired it for him, and was grati-
 fied in his request. The winter following he got
 another of still greater value; and, a third being
 vacant, he solicited very strongly for this also, and
 obtained it. Boileau, hearing of these preferments,
 went and paid his friend a visit. "Mr. Abbé," says
 he, "where is now that season of innocence and
 " candour, in which you declared that pluralists
 " hazarded their souls greatly?" "Ah! good Boi-

“ leau,” replied the Abbé, “ did you but know
 “ how much pluralities contribute towards living
 “ well !”—“ I am in no doubt of that,” replied
 Boileau ; “ but of what service are they, good
 “ Abbé, towards dying well ?”

POISONOUS PLANTS.

PLANTS have their atmospheres formed of particles emitted from them on all sides. These atmospheres have various effects on those who stay in them : some refresh the spirits, and enliven a man ; others bring on a fit of the vapours ; and a third sort lay him asleep. Thus it is exactly with *men*, and with *books*. It is reported, that in Brazil there are trees, which kill those that sit under their shade in a few hours. Beware of pestilential authors and their works.

POMFRET.

AN old woman, who shewed the house and pictures at Towcester, expressed herself in these remarkable words : “ That is Sir Robert Farmer : he
 “ lived in the country, took care of his estate, built
 “ this house, and paid for it ; managed well, saved

“ money, and died rich.—*That* is his son ; he was
 “ made a Lord, took a place at court, spent his
 “ estate, and died a beggar !”—A very concise, but
 full and striking account.

PREACHING.

1. A CHURCH stocked with unpreaching divines is like the city of Nibas in the neighbourhood of Thessalonica in Macedonia, where, Ælian tells us, the cocks were all dumb. Lib. xv. cap. 20.

2. It is as necessary for a preacher, in the composition of his sermon, to take into consideration the passions and prejudices of his audience, as it is for an archer to choose his arrows with an eye to the wind and weather.

3. Preachers would do eminent service to religion, if, instead of labouring to prove plain points, which nobody disputes, such as the obligations of duty, they would employ their powers in stating its measures, discovering the various ways men have of eluding it, and shewing them their conformity or nonconformity to it.

4. The art of *fine speaking* is one thing, that of *persuasion* another. The prudent and affectionate address of a parent or a friend, however plain and

unpolished, will do more towards inclining the will, than all the tropes and figures, the logic and rhetoric of the schools.

5. "Scarce any thing," says Dr. Trapp, "has of late years been more prejudicial to religion, than the neglect of the *theological* part of it, properly so called: and it is very greatly to be lamented, that some writers, even of our own Church, out of an undue fervour in opposing some erroneous doctrines of Calvin, have run into the other extreme, and have too little regarded the necessary doctrines of religion," Pref. to Preservative, p. 5.

6. To preach *practical* sermons, as they are called, i. e. sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?

7. St. Austin did not think himself bound to abstain from all ornaments of style, because St. Paul said, that he preached the gospel *not with the enticing words of man's wisdom. Non prætermitto istos numeros clausularum.*—I do not neglect the music

of my periods.—He studied to make his language sweet and harmonious.—See Donne's Sermons, p. 48.

8. Tully's censure, passed on immoral philosophers, comes home to the business and bosoms of wicked clergymen.—*Ut enim, si grammaticum se professus quispiam barbarè loquatur ; aut si absurdè canat is, qui se haberi velit musicum, hoc turpior sit, quod in eo ipso peccet, cujus proficitur scientiam : sic philosophus in vitæ ratione peccans, hoc turpior est, quod in officio, cujus magister esse vult, labitur ; artemque vitæ professus, delinquit in vitâ.*—See the whole passage—*Tusc. Quæst.* lib. ii. sec. 4. non procul ab init. Glasg. p. 58.—As a grammarian, who should speak barbarous language, or a musician, who should sing out of tune, would be the more despicable for failing in the very art in which he professed to excel ; so the philosopher, whose conduct is vicious or immoral, becomes an object of greater disgrace ; since, while inculcating the duties of life, he fails in their performance ; and, undertaking to reform the lives of others, sins in the regulation of his own.

9. Terse moral essays, opposed to the overflowings of ungodliness, remind one of the Chinese, who, in tempestuous weather, throw feathers into the sea, to quiet the storm, and drive away the de-

vil.—See *Travels of the Jesuits*, by Lockman, ii. 58.

10. It is much to the honour of the Athenians, that they had a law among them, obliging every man, who found a stranger that had lost his way, to direct him into it again. A Christian is under obligation, by the divine law, to do the same in spirituals.

11. At the critical moment of that night, when Count Lestock, in 1741, was going to conduct the Princess Elizabeth to the palace, to dethrone the Regent, and put her in possession of the Russian empire, fear preponderated, and the princess refused to set out. The Count then drew from his pocket two cards, on one of which she was represented under the tonsure in a convent, and himself on a scaffold: on the other, she appeared ascending the throne, amidst the acclamations of the people. He laid both before her, and bade her choose her situation. She chose the throne, and before morning was Empress of all the Russias.—A preacher should take the same method with his people, which the Count took with the Princess. Before the eyes of those who halt between God and the world, through fear or any other motive, should be placed pictures of the joys of heaven, and the pains of hell. It remains only for them to choose right, and

proceed to action. Success will be the consequence.

12. When the Romans heard Cicero, says Fene-
lon, they cried out, *O le bel orateur!*—O what a
fine orator!—But when the Athenians heard
Demosthenes, they called out, *Allons, battons
Philippe!*—Come on, down with Philip! —The
difference between the eloquence of the Grecian
and that of the Roman orator is here expressed in
a manner equally judicious and lively: and this is
the true criterion of a *sermon*, as well as of an
oration.—The exclamation of the audience should
be, not, *O le bel orateur!* but, *Allons, battons
Philippe!*—Let us attack such a *passion*, such an
appetite, such an *error*; let us oppose the *world*,
the *flesh*, and the *devil!*—Demosthenes therefore
is the author who should be studied and imitated
by preachers.

PREDESTINATION.

It is much to be wished, that Christians would
apply themselves to obey the gospel, instead of
endeavouring to discover the designs of God con-
cerning man before man was created, or the pre-

cise manner in which he touches the hearts of those who are converted. Salvation may be obtained without knowledge of this sort: besides, the wit of man may not be able to solve the difficulties that may be started on every side of these questions; upon which, obscure and intricate as they are, if decisions are made and enforced as articles of faith, schisms and factions must ensue. But the mischief is done, and there is no remedy; divines are therefore obliged to explain their own sentiments, and oppugn those of their adversaries, respectively, as well as they are able. Thus strifes are increased, time lost, and edification neglected.

PRINGLE. (SIR JOHN)

HE was particularly fond of Bishop Pearce's Commentary and Notes. He was brought up in principles of virtue and piety; he was seduced to deism, but brought back again by an attentive consideration of the evidence; and *settled* by discovering that the doctrine of the Trinity made no part of the Scriptures; that the mercy of God was not confined to a few, exclusive of others, and that future punishments were not eternal.—See Kippis's account prefixed to his Speeches.—This is a way

of making matters easy; a man strikes out of the gospel what he does not like, and then is graciously pleased to profess himself a believer of the rest. After this fashion, the religion certainly bids fair to become *universal*. "Thus," says Kippis, "he" added another name to the catalogue of the "*excellent and judicious* persons who have gloried" in being *rational Christians*!"

PROSPERITY.

1. PROSPERITY too often has the same effect on a *Christian*, that a calm at sea hath on a Dutch mariner, who frequently, it is said, in those circumstances, ties up the rudder, gets drunk, and goes to sleep.

2. In describing Sallust, at one time the loud advocate of public spirit, and afterwards sharing in the robberies of Cæsar, Warburton expresses this variation of character by the following imagery:

"No sooner did the warm aspect of good fortune shine out again, but all those exalted ideas of virtue and honour, raised, like a beautiful kind of frost work, in the cold season of adversity, dissolved and disappeared."

PROVIDENCE.

1. SOMETIMES it pleaseth God to punish men for smaller sins in this life ; which would not be, unless greater punishments were prepared for greater sins in the next. There must either be a future day of judgment and retribution, or no God who governs the world.

2. There is a certain part in the great drama, which God intends each of us to act ; but we often take a fancy to change it for some other, by which means we become miserable or ridiculous. “ It is “ an uncontrolled truth,” says Swift, “ that no man “ ever made an ill figure who understood his own “ talents, nor a good one who mistook them.”— See Ascham, p. 166.

3. The schemes of worldly politicians are so many spiders’ webs, which, when woven with infinite care and pains, are swept away at a stroke, by Providence, with *the besom of destruction*.

Omnia sunt hominum tenui pendentia filo,
Et subito casu, quo valere, ruunt.

OVID.

Hung on a thread, man’s perishable pride
Trembles, and falls as fate and chance decide.

4. What inextricable confusion must the world

for ever have been in, but for the variety which we find to obtain in the faces, the voices, and the hand-writings of men ! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, every man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable, indication of a divine superintendence ?—See Derham, i. 310.

5. When we peruse the history of Israel in the Scriptures, we behold the working of Providence in every event. The history of other nations would appear in the same light, if the same person were to write it, and unfold in like manner the grounds and reasons of his proceedings with *them*. At present we must learn as much as we can, by an application of parallel cases. So with regard to individuals.

6. We easily persuade ourselves that a cause is good, when its patrons are victorious, and have the disposition of things in their hands. Cicero,

pleading before Cæsar, for the life of Ligarius, says, that, while the civil war was carrying on, *Causa tum dubia, quod erat aliquid in utràque parte, quod probari posset : nunc melior certè ea judicanda est, quam etiam dii adjuverint.*—The cause was then doubtful, since there was, in each party, something to claim our approbation: but now undoubtedly that cause must be considered as the better, in whose favour Heaven itself has declared.

7. “Such a respect,” says Plutarch, “had the
 “Romans for religion, that they made all their
 “affairs depend solely on the pleasure of the gods,
 “never suffering, no not in their greatest prosper-
 “ity, the least neglect or contempt of their ancient
 “rites, or oracles; being fully persuaded, that it
 “was of much greater importance to the public
 “welfare, that their magistrates and generals
 “should reverence and obey the gods, than if they
 “conquered and subdued their enemies.”—In *Vitâ Marcell.* iii. 141.

PROVOCATIONS

TO BE AVOIDED.

It was well said by Dr. Whichcot—“If I pro-
 “voke a man, he is the worse for my company:

“If I suffer myself to be provoked by him, I shall
“ be the worse for his.”

RECTITUDE.

MR. Harris observes, from M. Antoninus, that *rectitude* is ascribed to actions, as denoting the directness of their progression *right-onward*, and quotes from a sonnet of Milton---

Yet I argue not
Against Heav'n's hand or will ; nor bate one jot
Of heart or hope ; but still bear up, and steer
Right onward.————

Three Discourses, 306.

RELIGION.

“ RELIGION, viewed at a proper point of sight,
“ hath a very beautiful face. It is innocent, and
“ very careful not to hurt any body, or, doing it
“ inadvertently, is uneasy till it hath made him
“ amends. It always means well, and does as well
“ as ever it can. If it offends, it wants to be re-
“ conciled ; confesses its faults, prays to be forgiven,
“ is desirous to be informed ; is less adventurous ;
“ more circumspect ; sensible of its own frailty ;
“ forgives every body ; abounds in good will ; de-

"lights in good offices; keeps itself clean; is
 "pleased with itself: looks cheerful; is cheerful!
 "Why, then, will any one be so indiscreet, as to
 "dress this lovely form in such a frightful manner, as
 "to terrify the beholder, instead of inviting him to
 "embrace it?"—Dr. Newton's Sermon on the Mini-
 sterial Duty, p. 30.

RETIREMENT.

1, THE din of politics in all companies makes
 one sometimes envy the Carthusian monks, of
 whom it is said—"They led a life of tranquillity
 "amidst the general tumults, which distracted the
 "rest of the world, of which they hardly heard the
 "rumour; and knew nothing of the mighty sove-
 "reigns of the earth, but by name, when they
 "prayed for them."—Volt. Hist. iv. 128.

2. The following simile of the same writer, upon
 a subject of the same kind, is extremely just and
 beautiful.—"The artificers and merchants, whose
 "humble station had protected them from the am-
 "bitious fury of the Great, were like ants, who
 "dug themselves peaceable and secure habitations,
 "while the eagles and vultures of the world were
 "tearing one another in pieces." iii. 25.

3. The retired situation of the old solitary saints, and their moping and musing way of life, threw them frequently into melancholy and enthusiasm, and sometimes into phrensy and madness; and, indeed, there are few heads strong enough to bear perpetual solitude, and a confinement to the same place, the same objects, the same occupations, and the same little circle of action; and when to all this is added want of proper food and proper sleep, it is no wonder if a man lose his senses. Jortin's Sermons, iii. 240.

4. Retirement is necessary at times, to relieve from the cares of life; as the Indians, in some countries, at evening bury themselves in the sand, to escape from the musketts.—Mosely on Tropical Diseases, p. 20.

N. B. When a man retreats into the country for health, he should go to some distance from the usual scene of business, and cut off the communication with care and anxiety. Ibid. 39.

5. Though retirement is my dear delight, says Melmoth, yet upon some occasions I think I have too much of it; and I agree with Balzac, "*Que la solitude est certainement une belle chose; mais il y a plaisir d' avoir quelqu'un à qui on puisse dire de tems en tems, que la solitude est une belle*

chose." Fitz-osborn, 122.—Solitude is certainly a fine thing: but there is a pleasure in having some one whom we may tell from time to time, that solitude is a fine thing.— It is the disadvantage of retirement and solitude, that men fall into erroneous and fantastical opinions and systems, for want of sifting and proving them in conversation and friendly debate. This is well stated in Letter lxxiv. p. 365. W. Law was a remarkable instance of it.

6. Conversation should certainly be more practised than it is, on subjects of science, morality, and religion. The less a man converses, the less he will be *able* to converse. Selkirk, who spent three years alone in the island of Juan Fernandes, had almost lost the use of his speech. Thuanus used to say, reading was not of that use to him as conversing with learned men, which he did daily. Why was the style of Sallust artificial and dark, when that of Cæsar and Cicero was natural and plain? Because the two latter, by being accustomed to harangue senates and popular assemblies, gave themselves to use such speech as *the meanest should well understand, and the wisest best allow*: whereas Sallust wrote in his study, and from books only. Sir John Cheeke, in Ascham, p. 339.—Cited also by Lord Monboddo.

RICH TO ASSIST THE POOR.

EPAMINONDAS, who himself had nothing to give, sent a friend in necessity to a rich citizen, with orders to ask 1000 crowns in his name. His reason being demanded by the citizen—"Why," said Epaminondas, "it is because this honest man is poor, and you are rich."—*That* he thought was a sufficient reason.

SAYINGS.

1. ADRIAN, the coadjutor of Ximenes in the government of Castile, was much disturbed at the libels which flew about against them. Ximenes was perfectly easy. "If," said he, "we take the liberty to act, others will take the liberty to talk, and write: when they charge us falsely, we may laugh; when truly, we must amend."

2. Dr. Green of St. John's college, trying to scate, got a terrible fall backwards. "Why, Doctor," said a friend who was with him, "I thought you had understood the business better." "O," replied the Doctor, "I have the theory perfectly; I want nothing but the practice."—How many of us, in matters of a much higher and more impor-

tant nature, come under the doctor's predicament!

3. "You have the word, and we have the sword," said Weston to the reformed divines in Queen Mary's time.

4. Cardinal Wolsey's reflection, made just before he expired, should be laid to heart by every man, when tempted to bestow upon the world, or any thing in it, that affection and service which are due to God.—"Had I but served God as diligently as I have served the King, HE would not have given me over in my grey hairs."

5. To those, who would win men to religion by fire and faggot, may be applied the remark of the Earl of Huntley, when Protector Somerset marched into Scotland with 18,000 men, to effect a marriage between the young queen of that kingdom and Edward VI.—"That he disliked not the match, but hated the manner of wooing."

6. A person coming into Melancthon's house, found him holding a book with one hand, and rocking a child with the other. Upon his expressing some surprise, Melancthon made such a pious discourse to him, about the duty of a father, and the state of grace in which children are with God, that this stranger went away, says Bayle, much more edified than he came.

7. Very striking is St. Augustine's reflection, on the effect produced by our Lord's answer to those who came to apprehend him.—“ I am he. *Εγώ εἰμι.*” *Quid judicaturus faciet, qui judicandus hoc fecit!*—How will he act as a judge, who acted thus as a criminal!

8. Melancthon, when he went to the conferences at Spire, in 1529, made a little journey to Bretten, to see his mother. The good woman asked him, what she must believe, amidst so many disputes? and repeated to him her prayers, which contained nothing superstitious. “ Go on, mother,” said he, “ to believe and pray, as you have done, and never “ trouble yourself about controversies.”—The advice of a wise and a good man.

9. Three or four English gentlemen on their travels through Italy, happening to be at St. Marino, on a fish day, applied to a butcher, to procure for them, if possible, a joint of veal. The butcher said he would do any thing to oblige them, but could not kill for them, as nobody would buy but themselves. They continued very importunate, and offered to take any quantity. “ Well, then, “ gentlemen,” said the fellow, at last, “ I will venture to kill a calf; and, if you will take half of “ it to day, I will trust to THE REPUBLIC for the “ other half tomorrow.”

10. Bajazet, upon the march, at the head of his mighty army, after the capture of his favourite city Sebastia, by the enemy, hearing a poor shepherd playing on his pipe on the side of a hill, exclaimed, —“ Happy shepherd, who hast no Sebastia to lose !”—Knolles.

11. Mahomet II. after he had taken Constantinople, being reproached for spending all his time with Irene, a captive Greek, forgetting his intended conquests, and neglecting the concerns of empire, ordered a convention of all his great men ; produced Irene before them ; asked them, if they could blame him, when they beheld her ? and then, to convince them he could master his passions, seizing her by the hair with his left hand, chopped off her head with his right.

12. Very shrewd and sensible observations are often made by persons disordered in their senses. Dr. Heylyn used to apply, upon this occasion, an old Spanish proverb, which says, that light makes its way into a dark room, through a CRACK.

13. *Nec verò ego, says Sadolet, aliud mediis fidius statuo esse sapientiam, quàm meminisse unumquemque quid sui officii et muneris sit, idque cum fide et cum integritate præstare.* Epist. p. 21.
—That, that alone I deem to be wisdom, which

enables a man to keep present to his mind a sense of his duty, and with integrity and firmness to perform it.

14. Many of those fighting heroes, so celebrated in story, may be compared, as Mr. Boyle observes, to worthless *gnats*, considerable only for their *noise* and *stings* with which they disturb men's *rest*.

15. Valeria being asked, why, after the death of her husband Servius, she would not marry again? answered; "*Ideo hoc facio quia Servius meus, licet aliis mortuus sit, apud me vivit, vivetque semper.*"—This I do, because my Servius, though dead to others, lives, and will ever live, to me.—See Dieterich. li. 435.

16. Dr. Johnson being asked, what he thought of the Scotch universities: "Why, Sir," said he, "they are like a besieged town, where every man has a mouthful, and no man has a bellyful."

17. The same person, being asked by some Scotch philosophers, whether he thought a man would exist by choice, or necessity? replied—"If an Englishman, by choice; if a Scotchman, by necessity."

18. Rochester said, with astonishment, "That he did not know how it was, but Lord Dorset

“ might do any thing, and yet was never to blame.” Every body excused whom every body loved for the tenderness of his nature.—Royal and Noble Authors, p. 96.

19. On Lord Dorset’s promotion, King Charles, having seen Lord Craven (a proverb for officious whisperers to men in power) pay his usual tribute to him, asked the former, what the latter had been saying? The Earl gravely replied, “ Sir, my Lord Craven did me the honour to whisper, but I did not think it good manners to listen.”—This was exactly in the spirit of Charles’s own witticisms. Ibid. p. 97.

20. When the same Lord Dorset was dying, Congreve, who had been to visit him, being asked how he left him, replied, “ Faith, he slabbers more wit than other people have in their best health.” Ibid. p. 97.

21. Shaftesbury (author of the Characteristics) attempting to speak on the bill for granting counsel to prisoners in cases of high treason, was confounded, and for some time could not proceed; but recovering himself, he said, “ What now happened to him, would serve to fortify the arguments for the bill—If he, innocent, and pleading for others, was daunted at the augustness of such

“ an assembly, what must a man be, who should
 “ plead before them for his life?” Ibid. p. 106.

22. When the Lieutenant of the Tower offered
 Strafford a coach, lest he should be torn to pieces
 by the mob, in passing to execution; he replied,
 “ I die to please the people, and I will die in their
 “ own way.”—Royal and Noble Authors, p. 163.

23. Henry Lord Falkland being brought early
 into the House of Commons, and a grave senator
 objecting to his youth, and “ to his not looking as
 “ if he had sown his wild oats;” he replied with
 great quickness, “ Then I am come to the proper-
 “ est place, where are so many geese to pick them
 “ up.” Ibid. p. 221.

24. “ My dear Pouilly,” says Bolingbroke, “ of
 “ all the men I ever knew in my life, there are but
 “ three fit to take upon them the task of governing
 “ nations—you and I and Pope.”—Pope had re-
 signed his understanding to Bolingbroke; who was
 so pleased with the sacrifice, that he thought Pope
 of all the men in the world, qualified to be a *prime*
minister. This was most undoubtedly Pope’s title;
 and it is natural for us to suppose, that M. Pouilly
 de Champeaux held his estate by the same kind of
 tenure.—The letter containing this very curious
 passage was lately published in the preface to an

edition of the works of Champeaux. On the same principle of vanity, Bolingbroke palmed upon his friends a silly mistress of his for a wit, because she repeated good things which he had said, and pretended to have forgotten. *Ah, la pauvre humanité!*

25. Repentance and renovation consist not in the wish, or purpose, but in the actual operations of a good life. As Dryden observes, that speculative painting, without the assistance of manual operation, can never attain to perfection, but slothfully languishes; for it was not with his tongue that Apelles performed his noble works.

26. The ascent to greatness, however steep and dangerous, may entertain an active spirit with the consciousness and exercise of its own power; but the possession of a throne could never yet afford a lasting satisfaction to an ambitious mind. This melancholy truth was felt and acknowledged by Severus. Fortune and merit had, from an humble station, elevated him to the first place among mankind. "He had been all things," as he said of himself, "and all was of little value." *Omnia fuit et nihil expedit*. Distracted with the care, not of acquiring, but of preserving an empire, oppressed with age and infirmities, careless of fame, and

satiated with empire, all his prospects of life were closed.—Gibbon, i. 130.

27. "Though I suffer," said Augustine when sick, "yet I am well, because I am as God would have me to be; for when we will not what he wills, it is we that are in the fault, and not he, who can neither do nor permit any thing but what is just." Letter xxxviii. edit. Benedict.

28. "It is incomparably better," says he in the same Letter, "to shut the door of our heart against just anger, when it offers to come in, than to give it entrance; being uncertain, whether it may not grow too powerful for us to turn it out again."

29. "*Non est episcopatus artificium transcendæ vitæ fallacis.*—Episcopacy ought not to be looked upon as an establishment, or a means to procure the deceitful pleasures of life." Letter lviii.

30. Nectarius, an heathen, interceding with Augustine for some of his fellow-citizens, who had committed some crime, urges this reason to prevail with him: "That it is the duty of a bishop to do nothing but good to mankind: not to meddle with their affairs; unless it be to make them

" better, and to intercede with God to pardon
 " their faults." Letter xc.

SERPENTS.

THE effects of their poison are wonderful; as of that called the *Copper-head* in South America. A man stung by one became like a serpent: spots of various colours alternately appeared and vanished on different parts of his body: rage filled his *eyes*, which darted the most menacing looks on all present; he thrust out his *tongue* as the snakes do, and *kissed* through his teeth with inconceivable force.—A striking picture of our great adversary, and the manner in which by his suggestions he acts on the human mind, and fills it with his own temper and disposition. These effects from the bite of a serpent are not more extraordinary, than the foamings and barkings, and disposition to bite, which have been observed in cases of canine madness.—See Letters from an American Farmer, by J. Hector St. John, letter x. Crit. Rev. April 1782, p. 267. See in the same place the account of a battle between two snakes, a black snake and a water snake, each six feet long, till they both fell

into the ditch, where one kept the head of the other under water till he was suffocated.

SEVERITY PROFITABLE.

CHILDREN are the better for the severity of their parents; and the reproaches of an enemy serve often to correct and improve the person who is the object of them. The case, if we credit Erasmus, is pretty much the same in the republic of letters.—*Unius Laurentii Vallæ mordacitas non paulo plus conduxit rei literariæ, quàm plurimorum ineptus candor, omnia omnium sine delectu mirantium, sibi que invicem plaudentium, ac mutuum (quod aiunt) scabentium.* Epist. iii. 96.—The severity of Laurentius Valla did more service to the cause of letters, than the absurd indulgence of those, who, giving indiscriminate praise to the works of others, expect the same for their own, and, to use the words of the proverb, agree in scratching one another.

SHAKSPEARE'S GENIUS.

SHAKSPEARE was perhaps in some instances less inventive than is commonly imagined. It appears

from Dr. Farmer's pamphlet, that there was an astonishing mass of materials before him in old translations of the classics, of Italian tales, romances, &c. Some of these are still extant ; but many others, the names of which are preserved, have perished. From the former he is seen continually borrowing. The celebrated speech of Volunna to her son is a piece of such remaining prose, only thrown into blank verse, In most cases however, though the clay pre-existed, he was the Prometheus who animated it.

SHYNESS.

MR. LOVEDAY used to style *Shyness, the English madness*. If indulged it may be the cause of madness, by driving men to shun company, and live in solitude, which few heads are strong enough to bear—none, if it be joined with idleness. Or it may be the *effect* of madness, which is misanthropic and malignant. Some say *pride* is always at the bottom. You do not like company, you are uneasy in it. Why? You are conscious of some infirmity which disqualifies you from shining, and making that figure you wish to do. Others excel you in breeding, conversation, and the arts of pleasing. You feel selfabasement and vexation at being thus

abashed and kept under: you fly from the scene of torment, hating your tormentors, and abusing them either to yourself, or in society of an inferior sort, among those who will join you, having perhaps suffered the same or worse; and so you relieve and comfort one another.—All this, I am afraid, is too true. An Englishman is upon the reserve, according to Mrs. Piozzi; by way of security, lest he should say something open to the censure and ridicule of others, and so his character should suffer. This is upon the same principle: and so, if he cannot say something fine and witty, and *worthy of himself*, he sits sullen, and says nothing. Thus a whole company, among us, is often silent for a considerable time together, till they wish themselves and one another *farther*. The Italians, it seems, talk freely and easily all that occurs, having no such thoughts and fears. “A Frenchman,” says Ganganelli, “is superficial and lively; an Englishman profound and gloomy.”—Which is best? In a social light, and as a companion, certainly the former.

SLAVERY.

HE is a slave, who cannot do that which he wishes to do, and which his sober reason and judg-

ment dictate to be done. When this is to be the case, it is rather better that the tyrant should be *without*, than *within*; for then he is always at hand to domineer; and he is harder to be vanquished and cast off.

SOBRIETY.

THE residence of wisdom is said by one of the ancients to be in dry regions, not in bogs and fens. If the temperature of climate and soil have a great effect upon the mind, that of the body must needs have a far greater; and he, who by drenching himself continually with liquor, puts his body into the state of Holland, may expect to have the genius of a Dutchman for his pains.

SOCIAL DUTY.

1. HE, who laments that he has not leisure to *pursue his studies*, when he is called upon to perform the duties of life, says Epictetus, is like a champion at the Olympic games, who, when he enters the lists, should fall a crying, because he is not exercising without.

2. A neglect of our duty to our friends and fa-

milies, or to any person who may justly expect it from us, cannot be excused by allotting those hours to meditation, to prayer, to religious studies, which belong properly to society, and to the exercise of social virtues. Jortin's Sermons, iii. 238.

SOCINIANS.

THEY projected a league with the churches of Algiers and Morocco, in the time of Charles II. See their proposal to the ambassador, in the works of Leslie.—Adam Neuser, who was employed to introduce Socinianism into Germany, being disappointed, went into Turkey, and enlisted among the Janisaries. Mosheim. iv. 192. 8vo. where see an excellent account of the rise and progress of Socinianism and its principles. Socinus thought Christ was to be worshipped. (Stillingfleet, 149.) Some of his followers went farther, and denied that article: he tried to reclaim them, but in vain.—See Stillingfleet on the Trinity, preface, p. 59. At p. 62 there is a quotation from a Socinian writer, who styles the Tartars—"the shield and sword of that way of worshipping God." Paulus Alciatus is there mentioned, who from an Unitarian turned a Mahometan.

SUICIDE.

A SCORPION, when he finds himself inclosed, and no way left him to escape, will bend his tail round and sting himself through the head. And it is remarkable, that this is the only animal in the creation, man excepted, that can be made to commit *Suicide*.

**SUN.**

If the sun were intelligent, he would see and know all, even to the intimate substance of things, as his rays penetrate to and affect every atom of matter. Thus is the Deity intimate to the spirits and thoughts of men. Cudworth adduces the instance of the sun, as furnishing an idea how all things may be viewed and governed by the Deity without pain, labour or fatigue, in answer to the objection of the Atheists against Providence: (Bibl. Chois. ix. 64.) and a noble illustration it is as was ever conceived by man. A curious passage on the subject of God's omniscience is cited by Le Clerc, in the same place, from Xenophon's Mem. c. iv. 17. edit. Oxon. 8vo. God's glory consists in the communication of his goodness to his creatures, as

the light diffused from the sun is the glory of the celestial luminary. Cudworth, B. C. ix. 69.

SUNDAY SCHOOLS.

THE different sects may instruct each its own children in a school of its own: but I do not see how the children of different sects can be instructed together in one school, as their doctrines, catechisms, &c. are different, and the children are to be conducted to separate places of worship: the parents of one sort will not approve of their children being carried to the church or meeting-house of another. How can you bring them all up in a *catholic way*, unless you have one *catholic*, i. e. *universal, general, common* religion in which to bring them up? To be of a *catholic spirit*, is to unite in that one religion; not to jumble together the errors, inconsistencies, and heresies of all. This must end in indifference. It may bring the people of the Church nearer to the sects; but the present times do not give us any hope, that it will bring the sects nearer to the Church.—See Bruce, v. i. p. 519—523.

TARTARS,**THEIR CUSTOMS.**

1. IN Kardan, a province of Tartary, as soon as a woman is delivered, she rises, washes, and dresses the child. Then the husband, getting into bed with the infant, keeps it there forty days, and receives visits *as if he* had lain in.—It seemeth not easy to account for this custom. Apply this to the case of authors who publish other people's works as their own, and take the credit to themselves; or to rectors, who value themselves on account of the good done by their curates.

2. Various have been the disputes, in different ages and nations, about the object of adoration. In some parts of Tartary, the inhabitants, to make short work of it, worship the oldest man in the house, as the being from whom the rest of the family have received life and all things.—Apply this to those who dote upon antiquity, as such.

**TEA.**

THE Mogul Tartars, Abbé Grozier tells us, who feed on raw flesh, are subject to continual indigestions whenever they give over the use of tea.—

It may be the same in some degree with all who eat so much animal food as we do. It is true, the work of digestion is made easier by fire, in dressing; but then our stomachs are weaker than those of the Tartars. Tea should not be drunk, but when there is something for it to feed upon.

TEMPERANCE.

1. **CARNIVOROUS** animals have more courage, and muscular strength, and activity, in proportion to their bulk; which is evident by comparing the cat-kind, as lions, tigers, and likewise the dog-kind, with herb-eating animals of the same bulk. Birds of prey excel granivorous in strength and courage. I know more than one instance of irascible passions being much subdued by a vegetable diet.—Arbuthnot.

2. Imitation requires judgment to discern when circumstances are parallel; because, if they are not, it will be absurd and ridiculous; as a goose, that sees another goose drink, will do the same though he is not thirsty.—The custom of drinking for company, when drink is disagreeable and prejudicial, seems to be a case of the same kind, and to put a man (feathers only excepted) upon a footing with a goose.

“tuman, and the night winter.”—Voyages and Travels, iv. 198, from Navarette. To man life is a year, and a year is a day.—See the Idler.

3. Past scenes are generally recollected with a solemn sadness, caused by the thought, that the time is gone which will never more return. Our days must be well and profitably spent, if we would remember them with pleasure.

4. In our Christian course, it is but too generally and too truly observed, that, as we grow older, we grow colder; we become more slack, remiss, and weary in well doing. The reverse ought to be the case, for the reason assigned by the Apostle, when, stirring up his converts to vigour, and zeal, and alacrity, he says—“FOR now is our salvation nearer than when we believed.”—In a *race*, the *push* is made at *last*.

5. What enabled Dr. Birch to go through such a variety of undertakings was his being an early riser. By this method he had executed the business of the morning before numbers of people had begun it. And indeed, it is the peculiar advantage of rising betimes, that it is not in the power of any interruptions, avocations, or engagements whatever, to deprive a man of the hours which have already been well employed, or to rob him of the consolation of reflecting,

that he hath not spent the day in vain.—*Biog. Brit.* ii. 323.

6. There is a traditional anecdote concerning Mr. Boyle, that he used sometimes to have it inscribed over his door—"Mr. Boyle is not to be spoken with to-day." This was very proper in one who was often engaged in processes of the utmost importance, and which required an unremitted attention. Indeed, if literary men, in general, could find a rational method of preventing the interruptions of needless morning visitants, it would be of service to the prosecution of many useful designs. *Ibid.* 514.

7. Cardan's motto was, "*Tempus mea possessio, tempus ager meus.*"—"Time is my estate, my land that I am to cultivate."—Lord, grant me ever to consider this, and so to cultivate it, that it may bring forth fruit to life eternal! *Amen.*

TRIUMPH BEFORE VICTORY.

NOTHING can be got, but much may be lost, by triumphing before a battle. When Charles V. invaded France, he lost his generals and a great part of his army by famine and disease; and returned

baffled and thoroughly mortified from an enterprise, which he began with such confidence of its happy issue that he desired Paul Jovius the historian to make a large provision of paper sufficient to record the victories which he was going to acquire.

TYPES.

THE Mosaic types are like triangular prisms, that must be set in a due light and posture, before they can represent that great variety of spiritual mysteries contained in them. The office of the prophets was to do this, and direct the people to see in these glasses the Son of God fully represented to their view. Still. Orig. Sac. b. ii. c. 5.

VAIN CURIOSITY.

MANY people, instead of minding their own business, and securing their souls, amuse themselves with enquiring what will be the fate of Heathens, Jews, Turks, and other Infidels, till they become little better than Infidels themselves—"Lord, and what shall this man do?" "What is that to thee?" "Follow thou me."

UNIVERSITIES.

1. It was a custom with the Gymnosophists, every day, at dinner, to examine their disciples, how they had spent the morning ; and every one was obliged to show, that he had discharged some good office, practised some virtue, or improved in some part of learning. If nothing of this appeared, he was sent back without his dinner.—A mighty good institution, surely ! Pity but it could be revived, and practised in college-halls !

2. “ For one lost by his own passions,” says Maty, “ I have known at least forty men ruined “ *by not being told of their danger.*” He proposes for reformation of universities—

1. Expulsion of those who will not submit to rules and orders, and a state of pupillage.

2. A rigorous exaction of the stated appearances at chapel, and in the hall.

3. To break, by varied hours of lecture, the possibility of long junketings.

4. Some feeling lectures from Plato and Epictetus on the dignity and manliness of *the boni vivere parvo* ; the dependence and servility of debt ; the *inelegance* and future mischiefs of promiscuous concubinage

WIT.

1. HE, who sacrifices religion to wit, like the people mentioned by Ælian, worships a fly, and offers up an ox to it.

2. Wit, like salt, should excite an appetite, not provoke disgust; cleanse wounds, not create them; be used to recommend and preserve that which is sound, not be thrown away upon that which is already rotten.

3. Wit without wisdom is salt without meat, and that is but a comfortless dish to set a hungry man down to. Wit, employed to disguise and prejudice truth, is salt thrown into a man's eyes.

4. Nothing is more absurd than to divert a man who wants to be comforted; for salt, though an excellent relisher, is a miserable cordial.

5. Jocularitv should not be obtruded upon company when they are not in the humour for it; as a well bred man would no more force salt than pepper upon his guests, whose constitutions it might not suit.

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Servatâ semper lege et ratione loquendi.

JUVENAL.

THE different writers, who have obliged the world with memoirs of Dr. Johnson, all agree to inform us, that he esteemed conversation to be the comfort of life. He himself, indeed, in an *Idler*, has not scrupled to compare it to a bowl of that liquor, which, under the direction of Mr. Brydone, so deservedly engaged the attention of the Sicilian clergy; and in the composition of which, while the spirit is duly tempered by water, and the acid suffi-

ciently corrected by sugar, the ingredients wonderfully conspire to form the most delicious beverage known among mortals.

But whether it be that the requisites for producing conversation, like those for making punch, are not always to be had, or are not good in their kind, or not properly mixed, certain it is that in the former case, as in the latter, the operation does not at all times succeed to the satisfaction of the company ; nothing being more common than to hear persons complaining, that after many hours passed in this way, they have found neither improvement nor entertainment.

Without study, or method, I shall set down such thoughts as may occur to my mind, on this most interesting subject.

That conversation may answer the ends for which it was designed, the parties, who are to join in it, must come together with a determined resolution to please, and to be pleased. If a man feels that an east wind has rendered him dull and sulky, he should by all means stay at home till the wind changes, and not be troublesome to his friends ; for dulness is infectious, and one sour face will make many, as one chearful countenance is soon productive of others. If two gentleman desire to quarrel,

it should not be done in a company met to enjoy the pleasures of conversation. Let a stage be erected for the purpose, in a proper place, to which the jurisdiction of the Middlesex magistrates doth not reach. There let Martin and Mendoza mount, accompanied by Ben and Johnson, and attended by the *Amateurs*, who delight to behold blows neatly laid in, ribs and jaw-bones elegantly broken, and eyes sealed up with delicacy and address. It is obvious, for these reasons, that he, who is about to form a conversation party, should be careful to invite men of congenial minds, and of similar ideas respecting the entertainment of which they are to partake, and to which they must contribute.

With gloomy persons, gloomy topics likewise should be (as indeed they will be) excluded, such as ill health, bad weather, bad news, or forebodings of such, &c. &c. To preserve the temper calm and pleasant, it is of unspeakable importance, that we always accustom ourselves through life to make the best of things, to view them on their bright side, and so represent them to others, for our mutual comfort and encouragement. Few things (especially, if, as Christians, we take the other world into the account) but have a bright side: diligence and practice will easily find it. Perhaps there is no cir-

cumstance better calculated than this, to render conversation equally pleasing and profitable.

In the conduct of it, be not eager to interrupt others, or uneasy at being yourself interrupted; since you speak either to amuse or instruct the company, or to receive those benefits from it. Give all, therefore, leave to speak in turn. Hear with patience, and answer with precision. Inattention is ill manners: it shews contempt; and contempt is never forgiven.

Trouble not the company with your own private concerns, as you do not love to be troubled with those of others. Yours are as little to them, as theirs are to you. You will need no other rule, whereby to judge of this matter.

Contrive, but with dexterity and propriety, that each person may have an opportunity of discoursing on the subject with which he is best acquainted. He will be pleased, and you will be informed. By observing this rule, every one has it in his power to assist in rendering conversation agreeable: since, though he may not chuse, or be qualified to say much himself, he can propose questions to those who are able to answer them.

Avoid stories, unless short, pointed, and quite *d-propos*. He who deals in them, says Swift, must

either have a very large stock, or a good memory, or must often change his company. Some have a set of them strung together like onions: they take possession of the conversation, by an early introduction of one; and then you must have the whole *rope*, and there is an end of every thing else, perhaps, for that meeting, though you may have heard all twenty times before.

Talk *often*, but not *long*. The talent of haranguing in private company is insupportable. Senators and Barristers are apt to be guilty of this fault; and Members, who never harangue in the house, will often do it out of the house. If the majority of the company be naturally silent, or cautious, the conversation will flag, unless it be often renewed by one among them, who can start new subjects. Forbear, however, if possible, to broach a second, before the first is out, lest your stock should not last, and you should be obliged to come back to the old barrel. There are those who will repeatedly cross upon, and break into the conversation, with a fresh topic, till they have touched upon all, and exhausted none. Oeconomy here is necessary for most people.

Laugh not at your own wit and humour: leave that to the company.

When the conversation is flowing in a serious and useful channel, never interrupt it by an ill-timed jest. The stream is scattered, and cannot be again collected.

Discourse not in a whisper, or half voice, to your next neighbour. It is ill breeding, and in some degree a fraud; conversation-stock being, as one has well observed, a joint and common property.

In reflections on absent people, go no farther than you would go, if they were present. "I resolve," says Bishop Beveridge, "never to speak of a man's virtues before his face, nor of his faults behind his back;" a golden rule! the observation of which would, at one stroke, banish flattery and defamation from the earth.

Conversation is effected by circumstances, which, at first sight, may appear trifling, but really are not so. Some, who continue dumb while seated, become at once loquacious when they are (as the senatorial phrase is) *upon their legs*. Others, whose powers languish in a close room, recover themselves on putting their heads into fresh air, as a shrovetide cock does when his head is put into fresh earth. A turn or two in the garden makes them good company. There is a magic sometimes in a large circle, which fascinates those who com-

pose it into silence ; and nothing can be done, or, rather, nothing can be *said*, till the introduction of a card-table breaks up the spell, and releases the valiant knights and fair damsels from captivity. A table indeed, of any kind, considered as a centre of union, is of eminent service to conversation at all times ; and never do we more sensibly feel the truth of that old philosophical axiom, that nature *abhors a vacuum*, than upon its removal. I have been told, that even in the *blue-stocking* society, formed solely for the purpose of conversation, it was found, after repeated trials, impossible to *get on*, without *one* card-table. In that same venerable society, when the company is too widely extended to engage in the same conversation, a custom is said to prevail—and a very excellent one it is—that every gentleman, upon his entrance, selects his partner, as he would do at a ball ; and when the conversation-dance is *gone down*, the company change partners, and begin afresh. Whether these things be so, or not, most certain it is, that the lady or the gentleman deserves well of the society, who can devise any method, whereby so valuable an-amusement can be heightened and improved. Z.

(No. IX.)

SATURDAY, May 12, 1787.

Mane salutantum totis vomit edibus undam.

VIRGIL.

AMONG the grievances of modern days, much complained of, but with little hope of redress, is the matter of receiving and paying *Visits*, the number of which, it is generally agreed, "has been increasing, is increased, and ought to be diminished." You meet frequently with people, who will tell you, they are worn to death by visiting; and that what with morning visits, and afternoon visits, dining visits, and supping visits, tea-drinking visits, and card-playing visits, exclusive of balls and concerts, for their parts, they have not an hour to themselves in the four and twenty.—But they must go home and dress, or they shall be too late for their visit.

Nor is this complaint by any means peculiar to the times in which we *have the honour to live*. Cowley was out of all patience on the subject above an hundred years ago. "If we engage, says he, in a large acquaintance, and various familiarities, we

“ set open our gates to the invaders of most of our
 “ time : we expose our life to a *quotidian* *ague* of
 “ *frigid impertinences*, which would make a wise
 “ man tremble to think of.”

But as Cowley was apt to be a little out of humour between whiles, let us hear the honourable, pious, and sweet-tempered Mr. Boyle, who, among the troubles of life, enumerates as one “ the business of receiving senseless visits, whose continuance, if otherwise unavoidable, is capable, in my opinion, to justify the retiredness of a hermit.”

Bishop Jeremy Taylor is clear, that “ men will find it impossible to do any thing greatly good, unless they cut off all superfluous company, and visits.”

If we consult the ladies (as indeed we ought to do upon all occasions), we find it recorded by Ballard of the very learned and excellent Mrs. Astell, that “ when she saw needless visitors coming, whom she knew to be incapable of conversing on any useful subject, but coming merely for the sake of *chat* and *tattle*, she would look out of the window, and jestingly tell them (as Cato did Nasica), *Mrs. Astell is not at home* ; and in good earnest kept them out, not suffering such triflers to make inroads upon her more serious hours.”

And now what shall we say to these things? For, after all, nothing can be more certain, than, whatever learned or unlearned folk may pretend to the contrary, visit we must, or the world will be at an end; we may as well go supercargoes to Botany-bay at once.

Distinction is the parent of perspicuity. Suppose, therefore, we take in order the different sorts of visits above-mentioned, and consider them (as a worthy and valuable author phrases it) "with their roots, reasons, and respects."

And first of the first, nameiy, morning visits. It is evident, that, as things are now regulated amongst us, all visits of business must be made at this season; for we dine late for this very purpose; and no *Gentleman* does any thing after dinner, but—drink. In the days of our forefathers, under Elizabeth, and her successor James, it was otherwise; for Bishop Andrews, we are told, entertained hopes of a person who had been guilty of many faults and follies, till, one day, the young man happened unfortunately to call in a *morning*. Then the good bishop gave him up.

Mrs. Astell herself would not have disdained to take her share in a little *chat*, and *tattle*, over the tea-table. They may be styled correlatives, and go together as naturally as ham and chickens.

If it be asked, what number of friends it is expedient to collect, in order to make a visit comfortable, I must confess myself unable to answer the question, so diverse are the opinions and customs that have prevailed in different ages and countries. Among ourselves, at present, if one were to lay down a general rule, it should be done, perhaps, in these words,—*The more, the merrier.*

Some years ago, these multitudinous meetings were known by the various names of assemblies, routs, drums, tempests, hurricanes, and earthquakes. If you made a morning visit to a lady, she would tell you very gravely, what a divine rout, a sweet hurricane, or a charming earthquake, she had been at, the night before.

To have discussed all these subdivisions of visits, and distinguished properly the nature of each, as considered in itself, would have been an arduous task, from which I find myself happily relieved by the modern very judicious adoption of the term PARTY, which is what the logicians style an *universal*, and includes every thing of the kind.

A company of twelve at dinner, with a reinforcement of eighteen at tea and cards, may, I believe, be called a *small* party, which a lady may attend, without any assistance from the hair-dresser.

There is one maxim never to be departed from; namely, that the smallness of the house is no objection to the largeness of the party. The reason is, that, as these meetings are chiefly holden in the winter, the company may keep one another warm.

But this will not in every instance be the case, after all the care and pains upon earth. For, when the other apartments were full, I have known four persons shut into a closet at Christmas, without fire or candle, playing a rubber by the light of a sepulchral lamp, suspended from the ceiling.

At another time, the butler, opening a cupboard, to take out the apparatus for the lemonade, with the nice decanters, to prevent mischief, in case of weak stomachs, found two little misses, whom the lady of the house, ever anxious to promote the happiness of all her friends, had squeezed and pinioned in there, to form a snug party at cribbage.

An accident happened, last winter, at one of these amicable associations, from a contrary cause, where the fluids in the human frame had suffered too great a degree of rarefaction. A gentleman, making a precipitate retreat, on finding himself inflated, like a balloon, with a large dose of gas, or burnt air in him, tumbled over a card-table, which (that no room might be lost) had been set upon a land-

ing place of the stairs. The *party*, with all the implements of trade, table, cards, candles, and counters, and the unfortunate person who had brought on the catastrophe, rolled down together. No farther mischief, however, was done; and two gentlemen of the party, as I have been well informed, found time to make a bet on the *odd trick*, before they got to the bottom.

But these are trifling circumstances, and no more than may be expected to fall to the lot of humanity. I do not mention them, I am sure, as constituting any objection to a PARTY, or as affording any reason why *one* should deprive *one's* self of the pleasure *one* always has in seeing *one's* friends about *one*. Z.

After the remarks of my kind and ingenious correspondent Z, the lucubrations of Mr. Taratalla will, I fear, afford little entertainment; however,

*Edita ne brevibus pereat mea charta libellis,
Dicatur potius res à cunabulo.*

MARTIAL.

Rather than leave my page half-filled, I'd scrawl,
"A Cobler there was, and he liv'd in his stall."

ALL periodical writers are, by their profession and place, censors of the public manners; and, that

their office may be discharged with fidelity and skill, they should possess a certain degree of that virtù and connoisseurship which pervades all things from the tying of a cravat to the demonstration of the *pons asininus*. They claim a right to be believed in every thing they may advance; to be admired for that ingenuity which they undoubtedly possess; and to be patronized and encouraged by the discerning *many*.—Should they sometimes relate adventures they may have met with in a stage-coach, in the lobby of a play-house, or among the triflers of the drawing-room, their readers are bound in honour to believe that they have not all their life long been actuated by that high-minded spirit which usually excites authors to mount the top of a coach, to soar into the twelve-penny gallery, and to leave the splendour of the drawing-room to “low ambition, and the pride of kings.”

Unfortunately for myself, and my readers, I do not unite in my own person all those qualifications which should adorn a professor of painting, dancing, music, electricity, horsemanship, and half a score more things of the same nature, all of which, in the course of my business, I shall be expected to deal out to my customers. In order to supply those deficiencies in myself, which I sincerely la-

ment, I have settled a regular correspondence with some honest gentlemen of the quill, of great credit and great stock in trade, from whose kind assistance I hope to give universal satisfaction. When I first hinted my proposal to the literati, mentioning the terms upon which I purposed employing any two or three hands, who might be out of work, I received, among others, the following answer to my advertisement.

To the Author of the OLLA PODRIDA.

SIR,

I am an excellent scholar, a man of great abilities, extensive knowledge, and of infinite wit and humour. I have written twelve essays, which will do very great honour to, and very much encrease the reputation of your work; all which I will let you have for half a Guinea, and will throw you half a score epigrams into the bargain. I would have waited upon you myself with them; but, Sir, my shirt is washing, and my coat is gone to be mended.

I am Sir,

your most obedient humble servant,

JOHN SCRIBE.

I hastened to Mr. Scribe's Lodgings, at Paddington.—I shall not here give a very minute description of the different modes of salutation with which two authors come together, lest some of my readers, who are disposed to turn the gravest things into ridicule, should be inclined to laugh, particularly as my friend before observed, that his shirt was with his laundress, and his coat with the tailor. Suffice it therefore to say, that, after a mutual interchange of compliments, he celebrating my liberality, and I his talents, we proceeded to discuss the business which had occasioned our meeting. The engagement entered into between us was soon concluded upon, and produced a confidential intimacy, which excited Mr. Scribe to favour me with some insight into his own character, opinions, and adventures. But as in the ardour of a new-formed friendship I promised to give his compleat life to the world, in two volumes octavo, price fourteen shillings, to be sold by all the booksellers in town and country, I will not anticipate the pleasure my readers will have in the perusal of my work, by mutilated and imperfect sketches of that history, which will soon be presented to them whole and uncorrupt.

Upon taking leave of my Paddington friend, as

he followed me down stairs, he very obligingly offered his assistance in the framing of any advertisements which might be necessary or conducive to the sale of my work. He then shewed me, as specimens of his talents in this species of writing, an essay on leather breeches, made upon mathematical principles, and a recommendation of the concave razor. These, he observed, were works of a lighter kind, and such as he called *για ποικιλια*, or *the amusements of Paddington*. I thanked him, but declined the acceptance of his offer.

Upon my return home, I found three or four visitants had called upon business similar to Mr. Scribe's. Amongst whom an Hibernian stay-maker, from the Borough, wished to enlist in my service, and in testimony of his abilities had left a parcel of dreams of his own composing, which are ushered in by complaints of his inability to sleep. A French Marquis, to whom the air of Great Britian had been recommended by his physicians, left word, that, having nothing else to do, he had condescended, during his residence in this island, purely from his *penchant* for the science, and *pour passer le temps*, to instruct the noblesse in dancing. This course of life, he very properly observed, gave him many opportunities of furnishing me with intelligence from the beau

monde, and accordingly my readers will frequently *see how things go on* from the authentic information of the Marquis.

No. XII.

SATURDAY, June 2, 1787.

I MADE an entrance, in a former paper, on the important subject of *Visiting*, and distinguished the different kinds of visits now in vogue amongst us, with their excellences and defects.

It is hard, indeed, to guess at the *pleasure* of assembling in very large parties. There is much heat, hurry, and fatigue, to all who are concerned. The essence of the entertainment seems to consist in a *crowd*, and none appear to be perfectly happy, while they can stir hand or foot. At least, this is the case with the lady of the house, whose supreme felicity it is, to be kept *in equilibrio*, by an equilateral pressure from all quarters. Fixed in her orb, like the sun of the system, she dispenses the favour of her nods and smiles on those bodies, which—I wish I could say—*move* around her; but that they cannot do.

But though pleasure be not obtained, trouble

perhaps, it may be said, is saved, by receiving a multitude at once, instead of being subject to their perpetual incursions in separate bodies ; and when the polite mob has been at my house, I am at rest for some time.—True : but then there is a *reciprocity* ; and as others have assisted in making your mob a decent and respectable one, you must do the same by them, and every evening will pass in this *rondeau of delights* ; a vortex, out of which none can emerge, and into which more and more are continually drawn, for fear of being left in solitude ; as all who wish to visit will very soon be obliged to visit after this method, or not at all. From the metropolis the fashion has made its way into provincial towns, all the visitable inhabitants of which will be assembled together at one house or other, through the winter ; and this, though perhaps there is not a single person among them, who does not dislike and complain of the custom, as absurd and disagreeable.

For the conduct of *these* visits no directions can be laid down ; but concerning others (while any such shall remain) where a moderate company of neighbours meet, to pass a little time in conversation, some observations may be offered.

They are useful, and indeed necessary, to main-

tain a friendly and social intercourse, without we are not in a capacity to give or receive he assistance from each other.

They are useful to cheer and refresh the after business, and may render us fitter to ret it again.

They are useful, when they are made with of relieving and comforting such as are at and distressed; and that, not only in great signal troubles, but the common cares and concerns of life; of advising, exhorting, and counselling such as, having weak and low spirits, are oppressed by anxiety and melancholy; of which in England the number always has been, and always will be very considerable. Time is well employed in and the like good offices, where a friend is the physician. The very sight of a cheerful friend often like the sun breaking forth in a cloud. A melancholy person is at least as much the object of charity as a sick one. The cheerful owe duty to those who are otherwise; and enjoy, themselves, the most refined and exalted kind of pleasure, when they find their endeavours to succ

Visits are useful, when they become the means of acquiring or communicating useful knowledge relative to the conduct of life, in concerns

personal or domestic; or, even when no such knowledge is obtained, if by innocent mirth, pleasant tales, &c. people are brought into good humour, and kept in it. No recreation is more truly serviceable and effectual than this: and it is said of Archbishop Williams, that, "the greater the performance he was about to undertake (whether a speech, a sermon, or a debate), the more liberty and recreation he first took, to quicken and open his spirits, and to clear his thoughts."

By visiting, opportunities are offered of introducing occasionally matters literary and religious, new publications, &c. For though, perhaps, this is not so often done as it might be, when people meet; yet it cannot be done at all, unless people do meet.

To render visits lively and agreeable, where the company is small, and it can be managed conveniently, the conversation should be general. The ladies, by their sprightliness, should animate the gentlemen; and the gentlemen, by their learning, inform the ladies. Instead of this, the gentlemen too often lay their heads together, on one side of the room, and talk on subjects of literature or politics; leaving the ladies to settle the articles of caps and gowns, blouses and gauzes, on the other; which is hardly fair,

especially in these days, when so many of the other sex are qualified to join in a conversation on more important topics.

The end of a visit is frustrated, if it be made too long; as when the same company sit together from three in the afternoon till twelve at night, or nine hours; for then, that which was designed for a recreation becomes itself a burden, unless there be some particular business or amusement in hand.

Live not in a perpetual round and hurry of visiting. You will neglect your affairs at home; you will by degrees contract a dislike to home, and a dread of being alone; than which nothing can be more wretched and pernicious. You will acquire a habit of being idle, of gossiping, dealing in slander, scandal, &c. and of inducing others to do the same.

In a small party, as also in a single family, the work-basket and a book agree well together. While the ladies work, let one person read distinctly and deliberately, making proper pauses for remarks and observations; these will furnish conversation for a while; when it begins to flag let the reader go on, till fresh matter supply fresh conversation. A winter-evening passes pleasantly in this manner; and a general wish will be expressed, that it had been longer. The mind becomes stored with

knowledge, and the tongue accustomed to speak upon profitable subjects.

Rousseau asserts, that every person in a company should have *something to do*. I see not how this can well be contrived; but his reason is curious, and deserves consideration. "In my opinion," says he, "idleness is no less the pest of *society*, than of "solitude. Nothing contracts the mind, nothing "engenders trifles, tales, backbiting, slander, and "falsities, so much as being shut up in a room, "opposite each other, and reduced to no other "occupation than the necessity of continual *chatter-* "ing. When all are employed, they *speak* only "when they have something to *say*: but if you are "doing nothing, you must absolutely talk incessantly, which of all constraints is the most troublesome, and the most dangerous. I dare go even "farther, and maintain, that to render a circle "truly agreeable, every one must be not only doing something, but something which requires a "little attention."

Should this plan of Rousseau be favourably received, and a notion be entertained of carrying it into execution, the chief difficulty will be to provide proper employment for the *gentlemen*. My readers will turn the matter in their minds. The only case

in point, which I can recollect of at present, is that of a friend, who, when young, amused himself with making partridge-nets. On a visit, he would take his *work* out of the *bag*, hitch one end of the net upon a sconce, and proceed to business. His example militates powerfully in favour of the plan; for his conversation, while so employed, was remarkably free and easy.

Under the above regulations we can never be the worse, and, if we keep tolerable company, shall generally be the better, for a visit. Something must occur, which is worth remembering, and noting down. A reflection at the end of a visit will soon shew, whether it comes properly under the denomination of those condemned by casuists, as *useless and impertinent*; since that is *useless*, which tends to no good purpose; and that is *impertinent*, which claims your time and attention, and gives nothing in return. Z.

No. XIII.

SATURDAY, June 9, 1787.

WHEN a friend told Johnson that he was much blamed for having unveiled the weakness of Pope,

“ Sir,” said he, “ if one man undertake to write
“ the life of another, he undertakes to exhibit his
“ true and real character: but this can be done
“ only by a faithful and accurate delineation of the
“ particulars, which discriminate that character.”

The biographers of this great man seem conscientiously to have followed the rule thus laid down by him, and have very fairly communicated all they knew, whether to his advantage, or otherwise. Much concern, disquietude, and offence, have been occasioned by this their conduct in the minds of many, who apprehend, that the cause in which he stood forth will suffer by the infirmities of the advocate being thus exposed to the prying and malignant eye of the world.

But did these persons then ever suppose, or did they imagine that the world ever supposed, Dr. Johnson to have been a perfect character? Alas, no: we all know how that matter stands, if we ever look into our own hearts, and duly watch the current of our own thoughts, words, and actions. Johnson was honest, and kept a faithful diary of these, which is before the publick. Let any man do the same for a fortnight, and publish it: and if, after that, he should find himself so disposed, let him “ cast a stone.” At that hour when the fail-

ings of all shall be made manifest, the attention of each individual will be confined to his own.

It is not merely the name of Johnson that is to do service to any cause. It is his genius, his learning, his good sense, the strength of his reasonings, and the happiness of his illustrations. These all are precisely what they were: once good, and always good. His arguments in favour of self-denial do not lose their force, *because he fasted*; nor those in favour of devotion, *because he said his prayers*. Grant his *failings* were, if possible, still greater than these: Will a man refuse to be guided by the sound opinion of a counsel, or resist the salutary prescription of a physician, because they who give them are not without their faults? A man may do so; but he will never be accounted a wise man for doing it.

Johnson, it is said, was superstitious. But who shall exactly ascertain to us, what superstition is? The Romanist is charged with it by the Church-of-England man; the Churchman by the Presbyterian; the Presbyterian by the Independent; all by the Deist; and the Deist by the Atheist. With some it is superstition to pray; with others, to receive the sacrament; with others, to believe in revelation; with others, to believe in God. In some

minds it springs from the most amiable disposition in the world—"A pious awe, and fear to have offended," a wish rather to do too much, than too little. Such a disposition one loves and wishes always to find in a friend; and it cannot be disagreeable in the sight of him who made us. It argues a sensibility of heart, a tenderness of conscience, and the fear of God. Let him, who finds it not in himself, beware lest, in flying from superstition, he fall into irreligion and prophaneness,

That persons of eminent talents and attainments in literature have been often complained of as—dogmatical, boisterous, and inattentive to the rules of good breeding, is well known. But let us not expect every thing from every man. There was no occasion that Johnson should teach us to dance, to make bows, or turn compliments. He could teach us better things. To reject wisdom because the person of him who communicates it is uncouth, and his manners are inelegant—what is it, but to throw away a pine-apple, and assign for a reason the roughness of its coat? Who quarrels with a botanist, for not being an astronomer; or with a moralist, for not being a mathematician? As it is said in concerns of a much higher nature, "every man hath his gift, one after this manner, and another after

“ that.” It is our business to profit by all, and to learn of each that in which each is best qualified to instruct us.

That Johnson was generous and charitable, none can deny. But he was not always judicious in the selection of his objects : distress was a sufficient recommendation, and he did not scrutinize into the failings of the distressed. May it be always my lot to have such a benefactor ! Some are so nice in a scrutiny of this kind, that they can never find any proper objects of their benevolence, and are necessitated to save their money. It should doubtless be distributed in the best manner we are able to distribute it ; but what would become of us all, if he, on whose bounty all depend, should be “ extreme to mark that which is done amiss ?”

It is hard to judge any man, without a due consideration of all circumstances. Here were stupendous abilities, and suitable attainments, but then here were hereditary disorders of body and mind reciprocally aggravating each other ; a scrophulous frame, and a melancholy temper ; here was a life, the greater part of which passed in making provision for the day, under the pressure of poverty and sickness, sorrow and anguish. So far to gain the ascendant over these, as to do what Johnson did,

required very great strength of mind indeed. Who can say, that, in a like situation, he should long have possessed, or been able to exert it ?

From the mixture of power and weakness in the composition of this wonderful man, the scholar should learn humility. It was designed to correct that pride which great parts and great learning are apt to produce in their possessor. In him it had the desired effect. For though consciousness of superiority might sometimes induce him to carry it high with man (and even this was much abated in the latter part of life), his devotions have shewn to the whole world, how humbly he walked at all times with his God.

His example may likewise encourage those of timid and gloomy dispositions not to despond, when they reflect, that the vigour of such an intellect could not preserve its possessor from the depredations of melancholy. They will cease to be surprized and alarmed at the degree of their own sufferings : they will resolve to bear, with patience and resignation, the malady to which they find a Johnson subject, as well as themselves : and if they want words, in which to ask relief from him who alone can give it, the God of mercy, and father of

all comfort, language affords no finer than those in which his prayers are conceived. Child of sorrow, whoever thou art, use them ; and be thankful, that the man existed, by whose means thou hast them to use.

His eminence and his fame must of course have excited envy and malice : but let envy and malice look at his infirmities and his charities, and they will quickly melt into pity and love.

That he should not be conscious of the abilities with which Providence had blessed him, was impossible. He felt his own powers ; he felt what he was capable of having performed ; and he saw how little, comparatively speaking, he had performed. Hence his apprehensions on the near prospect of the account to be made, viewed through the medium of constitutional and morbid melancholy, which often excluded from his sight the bright beams of divine mercy. May those beams ever shine upon us ! But let them not cause us to forget, that talents have been bestowed, of which an account must be rendered ; and that the fate of the "unprofitable servant" may justly beget apprehensions in the stoutest mind. The indolent man, who is without such apprehensions, has never yet considered the subject as he ought. For one person who fears

death too much, there are a thousand who do not fear it enough, nor have thought in earnest about it. Let us only put in practice the duty of self-examination; let us enquire into the success we have experienced in our war against the passions, or even against undue indulgence of the common appetites, eating, drinking, and sleeping: we shall soon perceive how much more easy it is to form resolutions, than to execute them; and shall no longer find occasion, perhaps, to wonder at the weakness of Johnson.

On the whole—In the memoirs of him that have been published, there are so many witty sayings, and so many wise ones, by which the world, if it so please, may be at once entertained and improved, that I do not regret their publication. In this, as in all other instances, we are to adopt the good, and reject the evil. The little stories of his oddities and his infirmities in common life will, after a while, be overlooked and forgotten; but his writings will live for ever, still more and more studied and admired, while Britons shall continue to be characterized by a love of elegance and sublimity, of good sense and virtue. The sincerity of his repentance, the stedfastness of his faith, and the fervour of his charity, forbid us

to doubt, that his sun set in clouds, to rise without them: and of this let us always be mindful, that every one who is made better by his books, will add a wreath to his crown. Z.

(No. XVII.)

SATURDAY, July 7, 1787.

Est natura hominum noxitatibus avida.

THAT with respect of news, as well as of liquors, Man is a thirsty soul; we are taught, in the words of my motto, at the very first entrance on our elementary studies. Curiosity is the appetite of the mind. It must be satisfied, or we perish.

Among the improvements, therefore, of modern times, there is none on which I find more reason to congratulate my countrymen, than the increase of knowledge by the multiplication of newspapers.

With what a mixture of horror and commiseration do we now look back to that period in our history, when, as it is said, a written letter came down once a week to the coffee-house, where a proper person, with a clear and strong voice, was pitched upon to read it aloud to the company as-

sembled upon the occasion! How earnestly did they listen? How greedily did they suck down every drop of intelligence that fell within their reach; Happy the man who carried off but half a sentence! It was his employment, for the rest of the evening, to imagine what the other half might have been. In days like these there was indeed (if we may use the expression) "a famine in the land;" and one wonders how people contrived to keep body and soul together.

The provision at present made for us is ample. There are morning papers for breakfast; there are evening papers for supper;—I beg pardon—I mean dinner; and lest, during the interval, wind should get into the stomach, there is, I believe—I know there *was*—a paper published by way of luncheon, about noon. That fanaticism may not overwhelm us, and that profane learning may be duly mingled with sacred, there is also a Sunday gazette; which removes one objection formerly urged, and surely not without reason, against the observation of the day.

Some have complained, that to read all the newspapers, and compare them accurately together, as it is necessary to do, before a right judgment can be formed of the state of things in general, is grown

to be a very laborious task, which whoever performs properly can do nothing else. And why should he? Perhaps, he has nothing else to do; perhaps, if he had, he would not do it; or, perhaps, if he had not this to do, he would be in mischief. The complaint springs from a very criminal indolence, the child of peace and wealth. No man knows what may be done, within the compass of a day, till he tries. Fortune favours the brave. Let him buckle to the work, and despair of nothing. The more difficulty the more honour. The Athenians, we are told, spent their time only "in hearing or telling some new thing." Would he wish to spend his time better than the Athenians did?

It has been thought, that tradesmen and artificers may spend too much of their time in this employment, to the neglect of their own respective occupations. But this can be thought only by such as have not considered, that to an Englishman his country is every thing. Self is swallowed up, as it ought to be, in patriotism: or, to borrow ecclesiastical language, the constitution is his diocese; his own business can only be regarded in the light of a *commendam*, on which if he cast an eye now and then, as he happens to pass that way, it is abundantly sufficient.

The spirit of defamation, by which a newspaper is often possessed, has now found its own remedy in the diversity of them ; for though a gentleman may read, that he himself is a scoundrel, and his wife no better than she should be to-day, he will be sure to read, that both of them are very good sort of people to-morrow. In the same manner, if one paper, through mistake, or design, kill his friend, there is another ready to fetch him to life ; nay, if he have good luck in the order of his reading, he may be informed that his friend is alive again, before he had perused the account of his death.

The expence of advertising in so many different newspapers may, perhaps, be deemed a hardship upon authors. But then they have, in return, the comfort of reflecting, what benefactors they are to the revenue. Besides, how easy is it for them to balance the account, by printing with a large type, due space between the lines, and a broad margin ? Great advantage may be obtained by throwing their compositions into the form of letters, which may be as short as they please ; and a reader of delicacy thinks, the shorter, the better. A letter of six lines is a very decent letter. It may begin at the bottom of one page, and end at the top of the next, so

that eight parts in ten of what the reader purchases consist of blank paper: his eye is agreeably relieved; and if the paper be good for any thing, he has, upon the whole, no bad bargain.

That the vehicles of intelligence, numerous as they are, yet are not too numerous, appears, because there is news for them all, there are purchasers for all, and advertisements for all: these last not only afford aid to government, and are pretty reading, but sometimes have an influence upon the important affairs of the world, which is not known, or even suspected.

No event of latter times has more astonished mankind, than the sudden downfall of the Jesuits; and various causes have been assigned for it. I am happy that it is in my power, by means of a correspondent at Rome, who was in the secret, to furnish my readers with the true one—an anecdote, which, I believe, has never before transpired.

* It was owing, then, to an advertisement in an English newspaper, which passed over to the continent, and, by some means or other, found its way to the Vatican. I remember perfectly well to have read the advertisement at the time, and to have noted it down in my adversaria, as I am wont to

do, when any thing strikes me in a particular manner. It ran thus :—

“ John Haynes, of St. Clements, Oxford, begs
“ leave to inform the public, that he alone pos-
“ sesses the true art of *making leather breeches sit*
“ *easy.*”

As the newspaper containing the advertisement came from Oxford, his Holiness and their Eminences immediately saw, that in these last words was conveyed a keen though covert satire upon the *loose casuistry* of the sons of Loyola. A consistory was called, and Ganganelli formed his resolution. What followed, all the world knows.

I thought it but justice to my worthy friend Haynes, to mention thus much : and as, by the introduction of fustian, his trade has long been upon the decline, I would hope that every good protestant will forthwith bespeak a pair of leather breeches (and pay for them when brought home) of a man who has given such a blow to Popery, and had the address to effect what the *Provincial Letters* attempted in vain.

From this instant it is evident, that we ought to read all newspapers, country as well as town, on which we can lay our hands ; for we know not what we may have lost, by missing any one of

them. This enlarges the sphere of our researches, and the imagination riots in the delicious prospect. The journals printed at the two universities must always have an especial claim to our attention.

I was seized, a few years ago, at a considerable distance from our Alma Mater, with a violent fever. James's powder ceased to be of service ; the physician of the place, who had been called in, shook his head ; and I began to think I should never more behold St. Mary's spire, and Radcliffe's library. I was almost speechless, but endeavoured, from time to time, as well as I could, to articulate the word JACKSON. My attendants concluded me delirious, and heeded not what I said : till a lad, who travelled as my servant, coming accidentally into the room, exclaimed eagerly, that he would be hanged if his master did not mean the Oxford newspaper. It was fetched by express, and I made signs, that it should be read. The effect was a kindly perspiration, followed by a gentle sleep, from which I awoke, with my fever abated, and felt myself greatly refreshed indeed. I continued mending. On the Saturday following, " the julep, as before," was repeated ; and on Monday I arose, and pursued my journey.

There is one argument in favour of a multiplicity

of newspapers, which I do not remember to have met with ; namely, that no man is ever satisfied with another man's reading a newspaper to him ; but the moment it is laid down, he takes it up, and reads it over again. It is absolutely necessary, therefore, that each should have a newspaper to himself, and so change round, till every paper shall have been read by every person.

A question has sometimes been debated concerning the best time for reading newspapers. But surely the proper answer to it is, Read them the moment you can get them. For my own part, I always dry my paper upon my knees, and make shift to pick out a few articles during the operation. It has been fancied, that by reading of this kind in a morning (the season marked out for it, since Mr. Palmer's regulation of the post), the head of a young academic becomes so filled with an heterogeneous mixture of trash, that he is fit for nothing. But—*bona verba*,— Fair and softly, my good friend. Why should we not take up the matter at the other end, and say rather, his mind is so expanded by a rich variety of new ideas, that he is fit for—any thing ?

I shall conclude this speculation with observing, that we have just cause to be thankful for the num-

ber of newspapers dispersed among us : since, in a little time, nothing else will be read ; it being nearly agreed by all persons of the ton, that is, by all men of sense and taste, that religion is a *hum*, virtue a *twaddle*, and learning a *bore*. Z.

(No. XXIII.)

SATURDAY, Aug. 18, 1787.

Quadrupedante putrem sonitu quatit ungula campum.

VIAG.

AMONG the sources of those innumerable calamities which, from age to age, have overwhelmed mankind, may be reckoned, as one of the principal, the abuse of *Words*. Dr. South has two admirable discourses on the subject ; and it is much to be wished, that a continuation could be carried on, by some proper hand, enumerating the words, which, since his time, have successively come into vogue, and been, in like manner, abused to evil purposes, by crafty and designing men.

It is well known what strange work there has been in the world, under the name and pretence of *Reformation* ; how often it has turned out to be, in reality, *Deformation* ; or, at best, a tinkering

sort of business, where, while one hole has been mended, two have been made.

I have my eye, at present, on an event of this kind, which took place in very early times, and is supposed to have been productive of many and great advantages to the species; I mean the alteration brought about in the "economy of human walking;" when man, who, according to the best and ablest philosophers, went originally on four legs, first began to go upon two. I hope it will be excused, if I venture humbly to offer some reasons why I am led to doubt, whether the alteration may have been attended by all the advantages so fondly imagined.

There is something suspicious in the history given of this reformation. It is said to have had the same origin with that ascribed by Dr. Mandeville to the *moral virtues*. It was the "offspring of *flattery*, begot upon *pride*." The philosophers discovered, that man was proud: they attacked him in a cowardly manner, on his weak side, and by arguments, the sophism of which it might be easy enough, perhaps, if there were occasion, to unravel and expose, prevailed upon him to quit his primeval position; and, whether fairly or not, they coaxed him upon two. How far any good is to be

expected from a reformation founded on such principles, the reader must judge for himself.

By the account, with which the authors of it have furnished us, thus much is certain, that nothing can be more *unnatural*: and yet, say these philosophers, at other times, “Whatever you do, *follow nature* ;” a precept, which, in general, they seem very well disposed to practise, to the best of their abilities. A child *naturally* goes on all four ; and we know how difficult a matter it is, to set him an end, or to keep him so. He has not even the stability of a ninepin, which will stand, till it be bowled down. For my own part, I never see a child’s forehead with a great bump upon it, or swathed up in a black-pudding, lest it should receive one, but I am irresistibly impelled to bewail this pretended reformation, as a most notorious and melancholy defection from our primitive condition.

When the two children brought up to man’s estate, apart from all human beings, by the command of a king of Egypt, who imagined, that the language which they should speak must necessarily be the original language of the world—When these children, I say, had the honour to be introduced at court, amidst a circle of all the learned and wise, and noble personages of that celebrated country ;

history bears her testimony, that they proceeded up the drawing-room, and made their way to the royal presence, upon *all four*. I am aware, that some have thought, they threw themselves into that attitude from the dread and awe inspired into them by the sight of Majesty ; others, still more refined, have supposed they might have done so, to adapt themselves to the employment of those whom they found assembled in that place, and be prepared either to *creep*, or to *climb*, or *both*, as opportunity offered. But I cannot apprehend, that the course of their education could have qualified them for speculations so abstruse as these ; and, therefore, I must take leave to say, I look upon the fact to be good evidence, that such was the attitude proper to man.

I am still farther confirmed in my opinion, from that strong propensity visible in mankind, to return to it again. The posture, into which we have been seduced, is productive of constant uneasiness. We are in a fidget from morning to night ; to relieve us from which, the expence of chairs and sofas is a very considerable tax upon our property ; and, after all, we cannot compose ourselves perfectly to rest, but when recumbent upon our beds. That our sole business is with *earth*, universal practice seems

to determine. Why then should we look after any thing else? or why be reproached with, *O curæ in terras animæ!* especially when we recollect the fate of the poor astronomer, who, while he was gazing at the stars, fell into a ditch.

It deserves notice, that some of our most distinguished titles of honour are borrowed from our fellow-creatures, the quadrupeds, whose virtues we are ambitious to emulate. An accomplished young gentleman of family, fortune, and fashion, glories in the name, style, and title, of a BUCK. You cannot pay him a greater compliment, than by bestowing on him this appellation; and indeed, no one reason in the world can be assigned, why he should walk upon two.

The opinion of a great commercial nation, like our own, cannot with more certainty be collected from any circumstance than from the management of the most important article of finance. Now, we find that article entrusted to the care of BULLS and BEARS. And although a BEAR, which is a quadruped, by a metamorphosis no less sudden and surprising than any in Ovid, be at times transformed into a DUCK, which is a biped, yet it is observed, that there is a somewhat awkward about him ever after. He moves, indeed, but his motions are not

as they should be, and he is from thenceforth said not to *walk*, but to *waddle*. It may be added, that we never hear of a *Duck* commencing dancing-master; whereas Captain Kiog informs us, "the Kamtchadales are not only obliged to the *Bears* for what little advancement they have hitherto made in the *sciences* or *polite arts*, as also the use of simples both internal and external; but they acknowledge them likewise for their *dancing-masters*; the *Bear-dance* among them being an exact counterpart of every attitude and gesture peculiar to this animal, through its various functions. And this dance is the foundation and groundwork of all their other dances, and *what they value themselves most upon*."

I could have wished, that one of these Siberian teachers had been present the other day, to have bestowed a lecture upon a friend of mine, who had been instructed to marshal his feet in a tolerably decent way; to move forward by advancing one before the other, and backward by sliding one behind another; in short, he had attained some proficiency in what Dr. South styles, "that whimsical manner of shaking the legs, called *dancing*;" when, all at once, holding up his hands in an angle of forty-five degrees, with a countenance full of

ineffable distress, and a most lamentable accent, he exclaimed to the master, " But, Sir ! What shall " I do with THESE ?"

Nor is the complaint of my friend at all singular. For the truth is, (and why should I dissemble it ?) that since we have left off to put our arms to their due and proper use of *fore-legs*, they are ever in the way, and we know not what upon earth to do with them. Some let them dangle, at will, in a perpendicular line parallel with their sides ; some fold them across their bosoms, to look free and easy ; some stick them a-kimbo, in defiance ; some are continually moving them up and down, and throwing them about, so as to be at variance with their legs, and every other part of their bodies ; as was the case with Dr. Johnson, when Lord Chesterfield had like to have fallen into a *deliquium*, by looking at him, and could consider the author of the English dictionary in no other light than that of an ill-taught posture-master. Some thrust their hands, as far as they can, into their breeches pockets. This last is a bad *habit* enough ; because they who find nothing in their own pockets (which perhaps pretty generally happens) may be tempted to try what they can find in those of others. While fore-legs were in

fashion, the limbs, which are now the cause of so much embarrassment to us, had full employment : It might be said, " Every man his own horse : " and when one considers the present extravagant price of horses, one is induced on this account also to wish, that it had still continued to be so.

As I am upon the subject of the *reformations* made in our persons, I cannot help mentioning a little dab of one, effected in an age so distant, that no system of chronology within my knowledge has marked the æra, much as it deserves to have been marked. The period is altogether unknown, when our nature was first despoiled of an appendage equally useful and ornamental—I mean a TAIL ; for with an eminently learned philosopher of North Britain, I am most firmly persuaded, that it was originally a part of our constitution ; and that, in the eye of superior beings, man, when he lost that, lost much of his dignity. If a conjecture might be indulged upon the subject (and, alas ! what but conjectures can we indulge ?) I should be inclined to suppose, that the defalcation, now under consideration, was coæval with the change of posture, discussed above. No sooner had man unadvisedly mounted on *two*, but his tail dropped off ; or rather, perhaps, in the confusion occasioned by the

change, it hitched in a wrong place, and became suspended from his *head*. But how very easy would it be, when *the books are open*, to make a *transfer*, and restore it to its proper situation ! That very respectable person, whom Swift humourously describes, as “ lately come to town, and never seen *before* by any body,” has been known, upon some occasions, to have appeared in a *tye-wig* ; which, doubtless, was his full-dress, for balls, and other public assemblies. But by way of light and airy morning dishabille, no one can doubt of his looking admirably well in a *quene*.

I am sensible this is a topic which requires to be treated with the utmost caution and delicacy ; and, therefore, feeling the ground to tremble under me, I shall not venture to advance farther upon it ; but from the disposition prevalent among us to copy the manners of creatures so much our inferiors, I shall conclude by encouraging my readers to hope, the time cannot be very far distant, when we shall all have our *tufts* again, and once more go upon *all four*.

(No. XXVI.)

SATURDAY, Sept. 8, 1787.

WHEN I have had the good fortune to light upon any subject which has been relished by the nice discerning palate of the publick, it is my custom to try whether something more cannot be made of it: for having entered upon business with a moderate stock only in trade, it is expedient for me to husband it well, and to throw nothing away that can be used again. Being born with an antipathy to plagiarism, *I will be free to confess* (as gentlemen express it in the House of Commons) that I took the hint from my landlord of the Red Lion at Brentford; who, when some punch was called for, and there was no more fruit in the house, was overheard to say, in a gentle voice, to Mrs. Bonnyface, "Betty, "Ca'an't give the old lemons t' other squeeze?"

I have demonstrated, upon a former occasion—I should hope, to the satisfaction of every impartial person in Great Britain—the manifold advantages accruing to the community from the multiplication of newspapers among us. It has since occurred to me, that some directions might be given, as to the best method of reading a newspaper with profit and

advantage. I mean not, whether it should be read longitudinally, latitudinally, or transversely; though very great additions have been made to science by experiments of this kind; but how it may be rendered productive of reflections in different ways, which will prove of real service in life.

I was not a little pleased, the other day, upon paying a visit at the house of a person of distinction in the country, to find the family assembled round a large table, covered with maps, and globes, and books, at the upper end of which sat a young lady like a professor reading from the chair. In her hand she held a newspaper. Her father told me, he had long accustomed her, while reading one of those vehicles of intelligence, to acquaint herself with the several towns and countries mentioned, by turning to the names in Salmon's *Gazetteer*, and then finding them out upon the globe, or a map; in which she was become so great a proficient, as to be at that time in truth giving a lecture in geography to her younger brothers and sisters. It was his farther intention, he said, that from Campbell's *Present State of Europe*, she should acquire a sufficient knowledge of the history of the kingdoms around us, as well as our own, to form an idea of their importance and interests respectively, and the

relation each bears to the rest. Verily, thought I to myself, this is reading a newspaper to some purpose !

Children, very early in life, are eager for a sight of the newspaper. By being called upon, in a free and easy way, for some little account of what is in it, they may be gradually brought to read with attention, and to fix upon those articles which are most worthy of attention ; as also to remember what they have read, from one day to another, and put things together.

While we are in the world, we must converse with the world ; and the conversation, in part, will turn on the news of the day. It is the first subject we begin upon ; a general introduction to every thing else. All mankind, indeed, are our brethren, and we are interested, or ought to be interested, in their pleasures and their pains, their sufferings, or their deliverances, throughout the world. Accounts of these should produce in us suitable emotions, which would tend to the exercise of different virtues, and the improvement of our tempers. We should accustom ourselves hereby to rejoice with those who do rejoice, and sympathise with those who mourn.

When any country is likely to become the theatre of remarkable events and revolutions (as, for instance, Holland, at this present moment), it is worth one's while to refresh one's memory with the history of that country, its constitution, and the changes it has heretofore undergone, the nature and disposition of the people, &c.—a sort of knowledge which is sure to be called for. The man who makes himself perfect and correct in it, will gain credit, and give pleasure, in every company, into which it may happen to fall.

Whatever instruction is reaped from history, may be reaped from a newspaper, which is the history of the world for one day: It is the history of that world in which we now live, and with which we are, consequently, more concerned than with those which have passed away, and exist only in remembrance: though, to check us in our too fond love of it, we may consider, that the present likewise will soon be past, and take its place in the repositories of the dead.

There is a passage in the *Night Thoughts*, which I cannot resist the temptation of transcribing, as it contains one of the most astonishing flights of the human imagination, upon this awful and impor-

tant subject, the transient nature of all sublunary things :

Nor man alone ; his breathing bust expires ;
 His tomb is mortal ; empires die ; where, now,
 The Roman, Greek ? They stalk, an empty name !
 Yet few regard them in this useful light,
 Tho' half our learning is their epitaph.
 When down thy vale, unlock'd by midnight thought,
 That loves to wander in thy sunless realms,
 O *Death* ! I stretch my view ; what visions rise !
 What triumphs ! Toils imperial ! Arts divine !
 In wither'd laurels glide before my sight !
 What lengths of far-fam'd ages, billow'd high
 With human agitation roll along
 In unsubstantial images of air !
 The melancholy ghosts of dead renown,
 Whisp'ring faint echoes of the world's applause,
 With penitential aspect, as they pass,
 All point at earth, and hiss at human pride,
 The wisdom of the wise, and prancings of the great.

NIGHT IX.

Accounts of the most extraordinary events in old time are now perused by us with the utmost indifference. With equal indifference will the history of our own times be perused by our descendants ; and a day is coming, when all past transactions will appear in the same light, those only excepted, by a consideration of which we have been made wiser and better.

There are few, perhaps, by which we may not become so.

What nobler employment for the human mind, than to trace the designs of Providence in the rise and fall of empires; the overthrow of one, and the establishment of another upon its ruins! to watch diligently the different steps by which these changes are effected! to observe the proceedings of the great Ruler of the universe, always in strict conformity to the rules with which he himself has furnished us! to behold generals with their armies, and princes with their people, executing *his* counsels while pursuing their own! to view upon the stage of the world, those scenes which are continually shifting, the different actors appearing in succession, and the gradual progress of the drama, each incident tending to develope the plot; and bring on the final catastrophe!

In the midst of these secular commotions, these conflicts of contending nations, it is useful to observe the effects produced by them on the state of religion upon the earth; while, among the powers of the world, some protect, and others persecute; some endeavour to maintain it in its old forms, and others wish to introduce new; all perhaps, more or less, aim at converting it into an engine of state,

to serve their own purposes, and to avail themselves of that influence which it must always have on the minds of men. Above and beyond these human machinations, a discerning eye sees the controuling power of Heaven ; Religion preserved amidst the tumultuous fluctuations of politics ; and the Ark sailing in safety and security on the waters which threatened to overwhelm it.

When we read of the events taking place in our own country, the subjects become more interesting, and we are in danger of having our passions roused and fomented. Let us therefore be upon our guard, judging of nothing by first reports, but awaiting the calmer hour of reason preparing to decide on full information. For the prosperity of our country let us be thankful and grateful ; in its adversity, sorrowful and penitential ; ever careful to correct our own faults, before we censure those of others.

With respect to individuals and their concerns, examples (and they are not wanting among us) of piety, charity, generosity, and other virtues, should effectually stir us up to copy, to emulate, to surpass them ; to join, so far as ability and opportunity will permit, in designs set on foot for the promotion of what is good, the discouragement and suppression of what is otherwise. And here, there is great

choice: many such designs are on foot; and let those, who have talents for it, bring forward more. All are wanted.

The follies, vices, and consequent miseries of multitudes, displayed in a newspaper, are so many admonitions and warnings, so many beacons, continually burning, to turn others from the rocks on which *they* have been shipwrecked. What more powerful dissuasive from suspicion, jealousy, and anger, than the story of one friend murdered by another in a duel? What caution likely to be more effectual against gambling and profligacy, than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of oeconomy, than an auction of estates, houses, and furniture, at Skinner's, or Christie's?—"Talk they of morals"? There is no need of Hutcheson, Smith, or Paley. Only take a newspaper, and consider it well; read it, and it will instruct thee, *Plenius et melius Chrysippo et Cicerone.*

A newspaper is, among other things, a register of mortality. Articles of this kind should excite in our minds reflections similar to those made by one of my predecessors, on a survey of the tombs in Westminster Abbey. They are so just, beautiful, and

affecting, that my reader, I am sure, will esteem himself under an obligation to me for bringing them again into his remembrance, by closing this paper with a citation of them :

“ When I look upon the tombs of the great,
 “ every emotion of envy dies in me ; when I read
 “ the epitaphs of the beautiful, every inordinate
 “ desire goes out ; when I meet with the grief of
 “ parents upon a tomb-stone, my heart melts with
 “ compassion ; when I see the tomb of the parents
 “ themselves, I consider the vanity of grieving for
 “ those whom we must quickly follow ; when I see
 “ kings lying by those who deposed them, when I
 “ consider rival wits placed side by side, or the
 “ holy men that divided the world with their contests
 “ and disputes, I reflect with sorrow and astonish-
 “ ment on the little competitions, factions, and
 “ debates of mankind. When I read the several
 “ dates of the tombs, of some that died yesterday,
 “ and some six hundred years ago, I consider that
 “ great day when we shall all of us be contempo-
 “ raries, and make our appearance together *.”

* Spectator, Vol. I. No. 26.

(No. XXIX.)

SATURDAY, Sept. 29, 1787.

— *Ridiculum acri**Fortius et melius plerumque secat res.*

HOR.

IT is wisely ordained by the laws of England, that *the person of the Monarch is sacred*; as also, that *the King can do no wrong*. The meaning of this last maxim I take to be, that, if wrong should happen at any time to be done, the blame is to be laid upon the administration, and not upon the King.

A friend, some years ago, took me into the House of Commons, to attend the debates upon the opening of a Session; when an honourable gentleman made so free with the Speech, which I had but just before heard most gracefully pronounced by his Majesty from the throne, that my hair stood an end, and I was all over in a cold sweat; till, towards the close of his oration, he relieved and restored me, by mentioning, in a parenthesis, that the speech was always considered, in that assembly, as the speech of the *Minister*.

Sheltering myself, therefore, under this distinction, I cannot refrain from offering a few remarks

on a late production, pregnant, as many are of opinion, with much mischief to the community. The reader sees that I mean, *A Proclamation for the encouragement of piety and virtue, and for preventing and punishing of vice, profaneness, and immorality.*

That the scheme proposed should be carried into execution, does not indeed seem probable. When we consider how long vice, profaneness, and immorality, have been increasing among us, what a powerful party they have formed, how much fashion is on their side, and how very strong the tide runs, the attempt may be thought to resemble that of the man, who endeavoured to stop the Thames at London bridge, with his hat; unless the rich and the great would set the example.

I have always been an enemy to *pains and penalties*. The word *punishment* is a bad word; and the thing itself is much worse. When once it begins, the wisest man living cannot tell where it will end, or what will become of our liberties. For as the sheep-stealer said, "If a gentleman cannot kill his own mutton, without being hanged for it, I should be glad to know what we have got by the Revolution." In short, one must be without a nose, not to smell something here of arbitrary power.

The idea of a Sunday, unenlivened by a little innocent *play*, is a very dull and dreary one. I know a family in town, that has made the experiment. The consequence was, that before nine in the evening, the members of it found themselves so cross, peevish, and out of temper, that had it not been for an early supper, and a glass of good wine, they could not have gone to bed in Christian charity with each other.

But much more distressful still was the case of a lady, whose husband, being in the commission, had lent his assistance to suppress gaming on a Sunday, in a neighbouring public house. It struck him that cards on that day, in a private house, might not, just then, be quite so proper; and he ventured to hint as much to his lady. She had always apprehended the Gospel to have been designed for the *poor*; and was astonished to find that any thing in the Proclamation could apply to persons of her rank in life. "The party was made, and what could be done?"—A thought, however, luckily occurred; and when the company was assembled, after an apology suitable to the occasion, instead of the card tables, she introduced the entertainment of *Catches and Glee*s. The thing took mightily, and was judged a pretty variety. Otherwise, a disap-

pointment of such a nature, spreading, as it must have done, like an electrical shock, through all the polite circles, might have bred bad blood, and produced a general insurrection.

It fares with religion as with a shuttlecock, which is stricken from one to another, and rests with none. The rich apprehend it to have been designed for the poor; and the poor, in their turn, think it calculated chiefly for the rich. An old acquaintance of mine, who omitted no opportunity of doing good, discoursed with the barber who shaved him on his manner of spending the Sabbath (which was not quite as it should be), and the necessity of his having more religion than at present he seemed to be possessed of. The barber proceeding in his work of lathering, replied, that he thought he had *tolerably well for a barber*; as, in his apprehension, one third of the religion, necessary to save a gentleman, would do to save a barber.

I mention this, because I have received a letter of considerable length, praying redress of grievances, from a person who lets lodgings in Broad St. Giles's. He speaks of a very snug and comfortable neighbourhood there, which is likely to be broken up, and dispersed, by the Proclamation, and nobody can well tell why.

He himself holds twenty houses by lease, which are let out, ready furnished. Matters are conducted in a manner so perfectly economical, that though there is no more than one bed in each room, there are usually two or three, and sometimes even four occupiers of that one room and bed. That the furniture is of an expensive and luxurious kind, no one can say; as it consists only of a stump bedstead, a flock bed, a pair of sheets (frequently only one sheet), a blanket or two, a chair or two (generally without backs), and a grate, but mostly without shovel, tongs, and poker. The sheets are usually marked with the name of the owner; and the words *stop thief!* are added, for private reasons.

In two adjoining allies are forty more houses, let out in like sort to inhabitants, in number 400, consisting of whores, pickpockets, footpads, house-breakers, and thieves of every description, from all quarters of the town. But what then? *They* must have lodgings, as well as other people; and, if they were to be in the street all night, it would be dangerous for the rest of his Majesty's subjects to pass. To avoid suspicion, the houses are continually lighted, and kept open all night; and to shew that hypocrisy has no place there, what used to be practised only in private at *midnight*, is now practised in public at *mid-day*.

.....

To accommodate the *poor*, there are twopenny lodging-houses. One man, in particular, makes up, every night, thirty five beds, and takes in men and woman, at twopence or threepence a night ; but if a man and woman come in together, he receives one shilling a night for the two.

No society can be under better regulations than this is. Thus, for instance, when a prostitute has decoyed a man, and robbed him, the mistress of the house has half the pay and the plunder : and if one of these ladies intrude upon that beat and walk, which another regards as her *exclusive right*, the matter is determined, as much greater matters are, by a *battle*.

Nor can there be reason to fear, that this society should ever become so numerous, as to be any annoyance to the publick ; since care is taken, that a sufficient number is hanged, every session, to maintain a balance ; and some rooms are always reserved for the reception of the dead bodies, which are brought back after execution, to their old lodgings, till they can be otherwise disposed of.

Such is the substance of my friend's letter, which he desires may be communicated, through the channel of my paper, to his countrymen, that they may know what they have to expect from the pre-

gent system of despotism; when a few neighbours cannot live peaceably together, without being disturbed, and hunted out by *Proclamations*. He hopes all honest men will join with him in a petition for *the removal of evil counsellors*; and concludes with the old British axiom, *My house is my castle*; under no dread, as it should seem, of the retort courteous once made to such a declaration by a magistrate in Oxford, of arbitrary principles: "Then, Sir, the *castle* shall be your *house*."

It is not easy to estimate the loss which the community at large will sustain by the dissolution of this worthy neighbourhood. For if a gentleman be robbed of his watch, it must be replaced by another: if his portmanteau be stolen, he must buy new cloaths and linen: if his house be broken open, and stripped of its furniture, he must apply to the upholsterer: if he be beaten and wounded, to the surgeon: nay, should he be even killed, the undertaker and the sexton will be the better for it: and if the usual quantity of gin be not consumed, ruin must seize on those who vend it. Trade must stagnate. Thus incontrovertibly doth it appear that *private vices* (if indeed they may be called vices) *are public benefits*.

I say, "if they may be called vices;" because I

do not see why, should we so please, they may not be called virtues. The nature of things in themselves is nothing ; our *opinion* of them is all ; and if our opinion alters, the names of things should alter with it. Indeed they do, and must do so. Thus, when two gentlemen go out with pistols, and shoot each other through the head, or the heart, it is no more than *an affair of honour* : when one seduces the wife or the daughter of another, it is merely an *attachment* : and to cheat a man out of his estate, is only to *pluck a pigeon*. In the neighbourhood above described, the *nomenclature* is much farther advanced, and has nearly attained perfection. They have a language peculiar to themselves, in which when they relate their transactions, they may have been doing what is perfectly just and right, for any thing we can tell to the contrary, since the words are not to be found in any dictionary but their own.

Here then, as some will think, is a more expeditious way of preventing vice, than by proclamation ; and, what is much to be desired, of doing it without infliction of punishment, by the sole and simple expedient of voting *vice* to be *virtue*.

The scheme is plausible ; but, I must confess, I have my doubts. If we once vote vice to be virtue,

I am afraid, that, by a necessity of nature, *virtue*, per contra, must become *vice*; and so we shall but be where we were: there will still be vice in the world.

When the welfare of his country is concerned, every man loves to be a little bit of a projector. On going deeper into the subject, I think I have hit upon a plan, which will make root and branch work of it, and do the business effectually.

That the effect may cease, the cause must be removed. Now, what is the cause of vice? Most undoubtedly, the *law*: for, were there no law, there could be no transgression. Abolish then, at once, the use of all law, human and divine. I grant the step a bold one, requiring a minister of firmness and resolution to take it; but when once taken, the advantages will be many and great.

In the first place, vice will, at one stroke, be extirpated from the face of the earth; for when a man has no law but his own will, we may defy him to do any thing illegal. Never trust to *moral* impossibility, where *physical* is to be had.

Secondly, it will put an end to the expence and trouble of law suits; and (as equity would fall with law) to all tedious and everlasting suits in Chancery, so much and so long complained of.

Thirdly, it will be a saving to the nation of one tenth of the produce of all the lands in England and Ireland ; and consequently put a stop to the ravages of the *White-boys* and *Right-boys*, in this latter kingdom, as well as all disputes between ministers and their parishioners, in the former ; since, as there would be no more occasion for reading prayers and preaching, the payment of tithes must, of course, be at an end.

Fourthly, it will procure a perpetual holiday for the gentlemen of either robe, who, in future, will have nothing to do, but to hunt, shoot, and play at cards. The same may be said, respecting the members of both houses of parliament.

Fifthly, it will make Sunday as cheerful a day, as any day of the week.

Lastly, it will remove all odium from the magistrates who have granted a Licence to the *Dog and Duck*.

Such are the conveniences that would attend the execution of my plan ; and after considering the subject on all sides, for six hours, in my elbow-chair, I protest, I cannot think of any one inconvenience, to set against them ; nor can I devise any method likely to be so effectual in redressing the grievances occasioned by the Proclamation to the *subject*.

It remains only, that I mention one, which may possibly be occasioned by it to the *Crown*; and which, indeed, I might not have thought of, but for the visit paid me, as I was closing this paper, by an honest Farmer—" So, Robin (said I to him), rare " news from London! The King is to be served " *now* only by good and virtuous courtiers!"— " Ah, Lord have mercy upon me, Sir (replied " Robin), God bless his Majesty, and grant him " long to reign! But I am afraid as how he will be " sometimes obliged to **HELP HIMSELF.**" Z.

(No. XXXIII.)

SATURDAY, October 27, 1787.

TO THE AUTHOR OF THE OLLA PODRIDA.

SIR,

I HAVE often beheld with concern the shameful condition of many churches in England; and I may venture to say, that the ruinous state in which they are suffered to continue, is one cause of the want of real piety in those who attend them. *They* must have a large stock of religion in their hearts, who can preserve any spirit of devotion in some of these

fabricks, where there is frequently nothing to be seen, or heard, which can fix the attention, or raise the mind to heaven. The Romanists adorn their churches with every thing which can make them to appear grand, solemn, and like what is called the House of God. Their music and singing are fine; and all things in their services and ceremonies conspire to raise their devotion.

I was led to this subject by a late excursion into the country, to a village not twenty-five miles from London. The houses were much scattered about, and appeared beggarly; but within sight of the church there stood a gentleman's seat, which was laid out with all the elegance that could be bestowed upon the house and grounds. The church-yard joined to the park. Having surveyed every thing there, it being Sunday, I went into the church; to which one miserable bell, much like a small porridge-pot, called half a dozen people, which number comprehended the congregation. The church-yard itself was low and wet; a broken gate the entrance; a few small wooden tombs and an old yew tree the only ornaments. The inside of the church answered the outside; the walls green with damp; a few broken benches; with pieces of mats, dirty and very ragged; the stairs to the pulpit half worn

away; the communion-table stood upon three legs; the rails worm-eaten, and half gone. The *Minister* of this noble edifice was answerable to it, in dress and manners. Having entered the church, he made the best of his way to the chancel, where he changed his wig; put on a dirty, iron-moulded, ragged surplice; and, after a short angry dialogue with the clerk, entered his desk, and began immediately without looking into the book. He read as if he had ten other churches to serve that day, at as many miles distance from each other. The clerk sang a melancholy solo; neither tune nor words of which I ever heard before. Then followed a short, confused, hurried discourse; after this the small congregation departed; which had consisted of a gentleman and his family from the distance of about a mile and half, and two old men, who constantly attended for sixpence a piece, given by that family. The door was then shut, till the next Sunday came round.

These are literally and truly facts: and that many other country churches are no better, either within or without, nor better served or attended, every body who has gone through the smaller villages in England must know. In some of the most admired parts of our admired country, in the neighbourhood

of the capital, in parishes frequented by people of fortune, and where perhaps three or four noble families attend divine service every Sunday in the summer season, the churches are suffered, year after year, to be in a condition, in which not one of those families would suffer the worst room in their house to continue for a week.

This deplorable state of our churches shews, I think, the state of piety amongst us more than any single circumstance, and has an effect upon the minds of young persons which is very discouraging. A wretched, cold, damp building, far removed often from all habitable dwellings; within sight of which few people of consequence care to live; made the receptacle of the dead; visited by the living only once a week; and then endangering the health of those who visit it,—do we wonder that people are glad to be dismissed from such a place, where nothing but horror and melancholy strike their eyes and their thoughts? Nor can the finest discourse from the pulpit dispel the gloom: and the psalm-singing in most country churches is far from contributing towards this salutary end.

Who can expect, that the young and gay will prefer this scene to the pleasures of the world? It is not in general to be expected. Would but the rich and

great in every village, who lavish sums of money on their own persons, furniture, houses, grounds, &c. &c.—would they but bestow a little of it towards making the House of God, if not equal with their own habitations, at least decent and chearful, and such as may be entered safely and without fear; very great indeed would be the effect on multitudes! It is difficult to conceive how a small portion of a large income can be expended more to the credit of the donor, or to the benefit of his neighbours.

We naturally call to mind, upon this occasion, the uneasiness felt and expressed by the royal prophet, on considering the magnificence of his own house, and the little or no care taken of the Ark of God. And if we reflect seriously on the *necessity* of having places consecrated to sacred purposes, and the *importance* of their being kept up with due reverence, two other remarkable passages in Holy Writ will occur to every thinking person. When the second temple was built, and adorned by order of king Artaxerxes, we find Ezra addressing himself to heaven in these words: “Blessed be the Lord God of our fathers, who has put such a thing as this into the king’s heart, to beautify the House of the Lord.” And we cannot but admire the wis-

dom of the Jews; who when asking of our Lord a favour for the Centurion, say, "He loveth our nation and hath built us a synagogue." Then the Saviour went with them.

I am, Sir,

Your obedient humble servant,

A Friend to Decency in Religious Worship.

THE observations made by my correspondent are, I fear, but too just; and I most readily embrace the opportunity of recommending them to the consideration of all whom they may concern.

The inhabitants of most country parishes are prevented by their poverty from doing much in matters of this kind. The necessary repairs are often a sufficient burden. Opulent families should therefore step forward, and take upon them the articles of ornament and beauty, or at least convenience and comfort. They themselves would be the first to enjoy the advantages; of which it may not, surely, be accounted the least, to be saved from the necessity of blushing, when foreigners, or persons of a different persuasion, behold the wretched condition of the church by them frequented. A few good examples could not fail of being followed; and

fashion, in this particular, might soon be put on the side of religion.

Indeed, unless the nobility and gentry shall be pleased to lend their assistance, from having bad churches, we shall come to have none at all. Many of them were built about the same time; and about the same time, if not well looked to, will be falling: and it is easier to support, than to build.

It may be questioned, whether the Gothick form, though so venerable for its antiquity, do not itself occasion some of the inconveniences above lamented. A smaller and more compact room would often contain the congregation; and the service might be performed in it with more ease and benefit both to the speaker and the hearer. It would be less subject to damp and cold, and at the same time more light and cheerful. For notwithstanding the celebrated line of Milton, there is no natural connection between darkness and religion, which is the source of joy and comfort, of light and life, to the human heart, and should dispel gloom and melancholy, wherever it comes.

Towards the promotion of this desirable end, a due performance of psalmody could not fail greatly to contribute, as it was most undoubtedly intended to do. At present, in many country churches, it is

either dismal, or ridiculous; and our people are frequently induced to fall off to other religious assemblies, by the superior melody to be heard in them. There is hope, however, of some reformation among us in this part of divine worship; as many worthy clergymen have turned their thoughts this way, and selected proper tunes and proper words for the purpose. But whoever wishes to see this matter thoroughly discussed, and a proper plan proposed, must consult the sensible and excellent pamphlet lately published by Dr. Vincent on the subject.

Z.



P O E M S.

THE FRIEND.

THE fastest friend the world affords
Is quickly from me gone :
Faithless behold him turn his back,
And leave me all alone !

“ My friend, sincerely yours *till death* :”
The world no farther goes ;
Perhaps, while *earth to earth* is laid,
A tear of pity flows.

Be thou, my *Saviour*, then, my *friend*,
In thee my soul shall trust,
Who false wilt never prove in death,
Nor leave me in the dust.

Home while my other friends return,
All solemn, silent, sad,
With thee my flesh shall rest in hope,
And all my bones be glad.

*THE LEAF.**We all do fade as a Leaf.**Isa. lxiv. 6.*

SEE the leaves around us falling,
Dry and wither'd to the ground ;
Thus to thoughtless mortals calling,
In a sad and solemn sound :

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas ! the truth we tell.

Virgins, much, too much, presuming
On your boasted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

Gripping misers, nightly waking,
See the end of all your care ;
Fled on wings of our own making,
We have left our owners bare.

Sons of honour, fed on praises,
Flutt'ring high in fancied worth,
Lo ! the fickle air, that raises,
Brings us down to parent earth.

Learned sophs, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Every leaf must have its fall!

Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

Venerable sires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

Yearly in our course returning
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heav'n and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a Leaf that shall not fade.

AN ODE.

The sentiment from the divine Herbert.

SWEET day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy fall to-night;
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colour charms the eye,
Thy root is ever in its grave,
And thou, alas! must die.

Sweet spring, of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade,
Thou too, alas! must die.

Be wise then, Christian, while you may,
For swiftly time is flying;
The thoughtless man, that laughs to-day,
To-morrow will be dying.

THE FLOWERS.

THE HELIOTROPE.

THROUGH all the changes of the day
I turn me to the SUN :
In clear or cloudy skies I say
Alike—Thy will be done !

THE VIOLET.

A **LOWLY** flow'r, in secret bow'r,
Invisible I dwell ;
For blessing made, without parade,
Known only by my smell.

THE LILY.

EMBLEM of him, in whom no stain
The eye of Heav'n could see,
In all their glory, monarchs vain
Are not array'd like me.

THE ROSE.

WITH ravish'd heart that crimson hail,
Which in my bosom glows :
Think how the lily of the vale
Became like Sharon's rose.

THE PRIMROSE.

WHEN Time's dark winter shall be o'er,
 His storms and tempests laid,
 Like me you'll rise, a fragrant flow'r,
 But not, like me, to fade.

THE GARDEN.

THE bow'r of innocence and bliss
 Sin caus'd to disappear :
 Repent, and walk in faith and love—
 You'll find an *Eden* here.

A MORNING HYMN ON EASTER-DAY.

HARK ! the shrill herald of the morn
 Begins the sons of men to warn,
 And bids them all arise,
 To celebrate his great renown,
 Who sends the light refulgent down,
 To bless our longing eyes.

At this the fainting shadows die,
 The pow'rs of darkness swiftly fly
 Before the morning star ;
 Pale trembling murder dares not stay,
 And fiends, abash'd at sight of day,
 Back to their den repair.

'Tis this the weary sailor cheers,
Who now no more the tempest hears,
Which morning bids to cease :
O come that day-spring from on high,
When discord shall with darkness fly,
And all be light and peace !

'Twas this that drew repentant tears
From Peter, led by worldly fears
His master to disown ;
Warn'd by the monitor of day,
He cast the works of night away,
And sought th' abjured sun.

Whene'er the bird of dawning crows,
He tells us all how Peter rose,
And mark'd us out the road ;
That each disciple might begin,
Awake, like him, from sleep and sin,
To think betimes on God.

Smote by the eye that looks on all,
Let us, obedient to the call,
Arise to weep and pray ;
Till mournful, as on sin we muse,
Faith, like an angel, tells the news,
" The Lord is ris'n to-day !"

ON

DAVID GARRICK'S FUNERAL PROCESSION.

THRO' weeping London's crowded streets,
As Garrick's fun'ral pass'd,
Contending wits and nobles strove,
Who should forsake him last.

Not so the world behav'd to *him*,
Who came that world to save,
By solitary Joseph borne
Unheeded to his grave.

If what is done by mortals here
Departed spirits know,
Confus'd and blushing, Garrick views
This grand parade of wee.

Tho' much to be admir'd by man,
He had—yet, gracious Heav'n!
Much, very much he had, indeed,
By thee to be forgiv'n.

But thou art good!—And since he died
Compos'd without a groan,
Repentant David, let us hope,
May live through *David's Sen.*

WRITTEN AT AN INN.

FROM much-lov'd friends whene'er I part,
A pensive sadness fills my heart ;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
O'er many a deep and miry slough :
The shrouded moon withdraws her light,
And leaves me to the gloomy night.

An inn receives me, where unknown
I solitary sit me down :
Many I hear, and some I see,
I nought to them, they nought to me.

Thus in these regions of the dead
A pilgrim's wand'ring life I lead,
And still at every step declare,
I've no abiding city here :

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives
A sad remembrance only lives.

Rough stumbling-stones my steps o'erthrow,
And lay a wand'ring sinner low ;
Yet still my course to heav'n I steer,
Tho' neither moon nor stars appear !

The world is like an inn ; for there
Men call, and storm, and drink, and swear ;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

Tho' in the dark oft-times I stray,
The Lord shall light me on my way,
And to the city of the Sun
Conduct me, when my journey's done.

There by these eyes shall He be seen,
Who sojourn'd for me in an inn ;
On Sion's hill I those shall hail,
From whom I parted in the vale.

Why am I heavy then and sad,
When thoughts like these should make me glad ?
Muse then no more on things below ;
Arise, my soul, and let us go.

THE MONKISH LATIN HYMN,

USED AS A GRACE AFTER MEAT, AT MAGDALEN COLLEGE,
OXFORD.

TE Deum patrem colimus,
Te laudibus prosequimur,
Qui corpus cibo reficis,
Coolesti mentem gratiâ.

Te adoramus, O Jesu,
Te, Fili unigenite,
Te, qui non dedignatus es
Subire claustra virginis.

Actus in crucem factus es
Irato Deo victima ;
Per te, Salvator unice,
Vitæ spes nobis rediit.

Tibi, æterne Spiritus,
Cujus afflatu peperit
Infantem Deum Maria,
Æternùm benedicimus.

Triune Deus, hominum
Salutis autor optime,
Immensum hoc mysterium
Ovanti linguâ canimus.

TRANSLATION.

THEE, mighty Father, we adore,
And praise thy Name for evermore ;
Whose bounty feeds all Adam's race,
And cheers the hungry soul with grace.

Great co-eternal Son, to thee,
With one consent, we bow the knee ;
For our salvation man become,
Thou didst not scorn the virgin's womb.

The Paschal Lamb, foreshewn of old,
In thee, sweet Jesu ! we behold,
And pardon thro' thy blood receive,
While on thy cross we look and live.

Thee too, all hallow'd mystic Dove,
We ever bless, and ever love :
Thy wonders how shall we declare ?
The Lord was born, the virgin bare !

Almighty everlasting Three,
No other God we have but thee ;
Thy glorious works, immortal King,
In triumph thus we daily sing.

A HYMN FOR CHRISTMAS DAY.

SING Jehovah, man become,
Offspring of the Virgin's womb ;
Ev'ry age and sex, adore,
Love supreme and boundless pow'r.
In triumphant shouts of praise,
All at once your voices raise :
All in harmony conspire,
Full and perfect be the choir.

Sons of Levi, lead the band,
Quickly rouse each slumb'ring land ;
On the silver trumpet's swell
Tidings of salvation tell.
Tender youths and virgins fair,
Hallelujahs all prepare :
With the softly warbling flute
Join the sweetly-sounding lute.

Happy souls advanc'd in grace,
Louder chaunt JEHOVAH's praise ;
Wake the harp, thro' ev'ry string,
To the high-tun'd cymbal sing.

Hark, the pealing organ's voice!
All with one accord rejoice;
All, in chearful happy union cry,
Glory be to God on high!



TO A YOUNG LADY

WHO LEFT LONDON TO ENJOY THE ADVANTAGES OF A RELIGIOUS
RETIREMENT IN THE COUNTRY.

HAPPY, highly favour'd maid,
From the noise of folly fled,
Like the silver pinion'd dove,
To the land of peace and love.
Not a moment would'st thou stay,
When thou heard'st thy Saviour say,
" Rise, my fair one, come away."
Knowing, if thou didst repair
To holy solitude and pray'r,
He who call'd would meet thee there.
In retirement thou shalt know
Joys religion can bestow.
He shall of them all partake,
Who could earthly joys forsake;
Youthful pleasures who could fly
(Crackling thorns that blaze and die)

And in thorns of beauty shew'd
How to quit the world for God :
In the still sequester'd hour
Gay delusions tempt no more.
Pride and envy soon are dead,
Wantonness and folly fled.
In whose places we may see
The lovely grace Humility ;
As at Bethlehem she was spy'd
Waiting by the manger's side :
Charity from heav'n descending,
Hand and heart to all extending ;
Innocence as noon-day bright,
All array'd in lily white :
Wisdom born and bred on high,
Guide of mortals to the sky,
Still with sweet though pensive look
Musing on the mystic book.
All of these we seek in vain
In the busy hum of men.
They shun the mad fantastic crowd,
Giddy, thoughtless, light, and loud.
In the mind preserv'd sedate,
Meek and quiet they are met :
And in bosoms such as thine,
All with beams united shine.

Let the world in sneering tone
Ridicule and censure on,
Till in men and angels' sight
Death and judgement prove thee right,
And manifest to ev'ry heart
Thou hast chose the better part.
Happy highly favour'd maid,
From the noise of folly fled !



A MEDITATION ON THE BEE.

Go forth, O my soul, like the industrious Bee, to thy work and to thy labour, until the evening of thy day upon the earth. Take the wings of the morning, and fly quickly into that garden of God, the church of the redeemed ; visit continually the assemblies of the faithful, those flowers whose unfading beauty graces the inheritance of the beloved, and whose sweetness diffuses around them a savour of life unto life. There feed among the lilies of paradise, which shine invested with the righteousness of saints, and towering above the earth, keep their garments unspotted from the dust of corruption. Fly amongst them day by day, and familiarize them all to thy acquaintance. Pass not by them hastily, nor be content to gaze only upon their beauties : but settle and fix thy meditations on them, until thou hast extracted the spirit and the life that is in their writings and their examples, the nourishment of wisdom, and the sweetness of consolation. These flowers, it is true, spring from the same earth, the same influences of heaven nourish and support them ; but various are their

colours, and their virtues are diverse. To one is given knowledge, to another meekness, to another humility, to another charity, by the same spirit. Each has its use, and its beauty, and he who would make honey must suck virtue from all. But above all, forget not evermore to dwell on the contemplation of him who grew from the virgin stem of *Jesse*; for in him are hid all the treasures of wisdom and knowledge, and of his fulness have all others received. He is the true rose of *Sharon*, red in the day of his passion, opening his beauties as the morning, in the midst of a crown of thorns, made perfect through suffering. He is the lily planted in the humble vale, and from thence ascending up towards heaven, having his garments white as the light, which admits no stain to sully its virgin purity, and passeth through all things undefiled. Fly daily to him, and delight thyself in meditation on his life and death. From him and the other sweet flowers of his planting when thou hast drawn matter for instruction in righteousness, return home and deposit these treasures in the cells of thy understanding and affections, thy head and thy heart, that thou mayest become a land flowing with honey, a land wherein dwell the righteousness of Jesus,

and the comforts of the holy one. And when thou hast thus laid up within thee the words of eternal life, be a faithful dispenser to others of the manifold grace of God, and let thy tongue be a channel to convey it from thy heart into those of thy brethren, distilling it in such proportions as every one is able to receive it: so that the heavenly bridegroom may seal thee to salvation with this gracious testimony—*Thy lips, O my spouse, drop as the honey-comb, honey and milk are under thy tongue; sweet and healing as the one, innocent and nourishing as the other, are all thy communications.*

And to encourage thee to be thus liberal to others of what he has freely given thee, thy dear Lord has told thee that what thou givest to the least of thy brethren, he takes as given to him. And as, when risen from the dead, he accepted, at the hands of his disciples, *a piece of an honey-comb*, so in the person of his members, risen from the death of sin through the power of his resurrection, he expects from his disciples, and more especially from his ministers, a portion of that word which is declared by the holy Psalmist to be *sweeter than honey and the honey-comb*. And in this respect he is graciously pleased to say, that he does himself feed upon it: for so it is written—*I am come into*

*garden, my sister, my spouse, I have eaten my
y-comb with my honey.—These lessons of
enly wisdom, O my soul, mayest thou learn
that petty insect, of which the son of Sirack
—The bee is little among such as fly, but her
is the chief of sweet things.*





